

HERALD of HOLINESS

How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things—Romans 10:15

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Fundamentalism Versus Modernism

THE secular press, as well as religious papers and books, has a great deal to say these days about "The Fundamentalists" and "The Modernists." In fact the Christian world may almost be said to have been divided into these two camps. Up until the present time there has been no organic division among the various churches which make up Protestant Christianity, but "The wheat and the tares" of Fundamentalism and Modernism have been allowed to exist together in the majority of the larger churches. Of course the Unitarian Church, which has been a distinct organization in this country for many years, is about what the Modernists would have in the way of a church, but the Unitarian Church has never been popular and is no more so now; for although there are many who call themselves Modernists, the Unitarian denomination numbers but slightly over one hundred thousand members.

The differences between the Fundamentalists and the Modernists were summarized in the "Boston Transcript" in the issue of September 22 as follows:

1—The Fundamentalist holds that the Bible is the Word of God; the Modernist holds that the Bible *contains* the Word of God.

2—The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3—The Fundamentalist holds that the birth of Jesus was Supernatural; the Modernist holds that the birth of Jesus was natural.

4—The Fundamentalist holds that the death of Jesus was Expiatory; the Modernist holds that the death of Jesus was Exemplary.

5—The Fundamentalist holds that man is the product of Special Creation; the Modernist holds that man is the product of Evolution.

6—The Fundamentalist holds that man is a Sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self culture can make good.

7—The Fundamentalist holds that man is justified by Faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by Works in following Christ's example. Result, natural development from within.

It will be difficult, if not impossible for the average man to distinguish the Modernist from the old fashioned infidel. Bob Ingersoll certainly did not hold a single view that would

be unacceptable now to the Modernist. It begins to look like it will be necessary for believers in the Supernatural Christ and His Supernatural religion to go over the whole ground of Christian Evidence again and faithfully and fully refute the false claims of the Modernists; for after all there is nothing modern in the scepticism of the Modernist and he does not present any problems that have not already been answered by Christian Apologists in the past.

Speaking of America, some Modernists claim that they have already "Captured" one fourth of the churches in the East, one half in the middle section of the country and three fourths in the far West. But a Fundamentalist has sized it up thus: "The Modernists have won the colleges—mainly. They have won the divinity schools largely. They have won the educated ministers—partly. In church councils attended by an elite, they generally triumph. They lead many leaders; but the great mass of the people—where are they?"

We answer the last question by saying that the great mass of the people—as has always been the case—admit but two alternatives, viz. (1) A Supernatural religion, (2) No religion at all. Why do not the Modernists withdraw from the various churches and all go into the Unitarian Church? The answer is that were they to do this, the Unitarian Church would become a church of leaders, writers, teachers and preachers; for the masses do not find any thing in a naturalistic religion that will satisfy the deep needs of the hearts and souls of men. And you cannot run a church without *members*, no matter how brilliant the leaders and preachers.

The Modernist is the enemy of true religion. When one has rejected the Bible as the inerrant standard of truth he has opened the door for the incoming of Theosophy, Christian Science, Spiritualism and every form of error of human or diabolical invention. When one has denied the proper Deity of Jesus Christ he has opened the door to formality and has assured himself and his fellows that a period of spiritual decay has come to the church and a period of corresponding rotteness has begun to blight the world outside the church.

But there is still one encouraging feature in the human aspect of the situation and that is that "The common people" still hear Christ gladly. The heart of humanity still cries for God. The Modernists have won the divinity schools—but these divinity schools are dying. They were born out of the necessities of a spiritual revival and when spirituality disappears, young men will not choose the ministry in sufficient numbers to make divinity schools a necessity. The day of "The common people" in religious matters has dawned. We will not be able to make many converts among

the "Noble and the wise." But the majority of Modernist preachers are not preaching to big crowds. The children are left to us, and children—high and low—love the message of the miracle working Christ. And there are the great "Masses" of unprejudiced and unreached men in country, town and city who can be saved if we but preach to them the old time Gospel "With the Holy Ghost sent down from heaven." We are not ready yet to surrender the schools to the Modernists, but passing this point over, we still have a field which is far too large to be covered in a single generation which is open to the ministry of a Holy Ghost baptized church and ministry and we must enter this field and promote revivals every where.

GETTING RENEWALS FOR THE HERALD OF HOLINESS

OUR evangelists are great on securing subscriptions for the HERALD OF HOLINESS and every one connected with the paper appreciates their efforts heartily. But we must depend largely on our pastors for the renewals of subscriptions. Naturally we do not like to drop names from our list, once we have placed them there, so the Circulation Manager is very diligent in his efforts to secure renewals. When a subscription is about to expire, the Circulation Manager sends the regular notices to the subscriber himself, and then sends one letter asking him to continue with us. Finally, having no response from the subscriber, he sends the list of expirations to our pastor at the place in question. Now here is the opportunity for the pastor to do some work that will count (for all our pastors declare that it is much easier to get subscribers to the HERALD OF HOLINESS interested in the general work of the church than it is to interest those who are not subscribers.) Some of our pastors take these lists and work with them faithfully and usually return at least ninety per cent of them as renewals; other pastors, however, seem not to pay much attention to these lists and do not even write to the Circulation Manager concerning them. Such pastors are certainly losing a great opportunity to help the Publishing House as well as their own local work. Now I do not know just what to say to these delinquent pastors, but I hope that they will realize their responsibility and opportunity in this matter and that all will set in to do their utmost to keep every one of our present subscribers on the list.

OUR PROBLEMS, AND THEIR SOLUTION

A little while ago I heard a most excellent sermon from Rev. A. L. Parrott, pastor of the College Church at Bethany, Oklahoma. The opening statements of the sermon were most startling. The preacher said, in the most matter of fact way: "The principal problems confronting the Church of the Nazarene are, after all, financial problems. As an illustration, take our Foreign Missionary work; it is a financial problem;

for if we had the money, we have one hundred young men and young women who are well qualified and who would be glad to go out as missionaries within the next six months. And if we had the money to send them, we could send out one thousand missionaries within the next quadrennium. We have the vision and the men, but we need the money. Then take the Home Missionary work: its problems are financial; for we have the men who are ready to go, and if there were some way to provide for them until they could get their feet down, we could found churches in every town and city in this country within a very few years. Take the educational work; its problem is a financial one: for if you will give any one of our college presidents the money to purchase equipment and to pay a faculty he can build an A 1 college right where he is."

The preacher then went on to say that it is not because we are too poor or that we do not have money at all, but it is because we have not adopted a method of supporting the work of God that will actually succeed. He said that God has a solution for every problem that arises in connection with His work in the world and that if we will find and adopt God's plan, we will have no difficulties that will not be overcome. He then said that God's plan for supporting His church is by TITHES and OFFERINGS; and he said that one is not in position to give offerings until he has paid his tithes. He gave considerable argument on this question and then came down to what I considered a very remarkable and incontrovertible statement. He said, "You may not agree with me as to the Scripturalness of my argument, but the fact is that if all the members of the Church of the Nazarene would adopt the tithing system and follow it out carefully and religiously, we would have all the money we need and would not have need of any DRIVES." He then announced that Brother C. A. McConnell had agreed to be one of fifty members of the Bethany Church who would tithe his income and put the whole of his tithe into the treasury of the local church; this to be done on the condition and with the understanding that no money drives would then be necessary and that none would be attempted. The pastor announced that he himself would be the second of the fifty, and with this announcement, he asked the audience to stand for the benediction.

I do not know what the effect was upon others, but I went away musing on the simplicity and undoubted practicality of the sermon which we had heard. The preacher had said in his sermon that it has been necessary to get our people "Drunk on the Holy Spirit" to get them to pledge and frequently necessary to get them thus intoxicated again to get them to pay their pledges for the support of our work. This he said is not God's plan and is not the best plan, as it makes money entirely too prominent in our services and hinders the actual work of soul saving. If we will do it God's way, he said, we can place the money on the collection plates

on Sunday morning and strangers who visit our services will be encouraged to come again because we give our attention to spiritual matters.

Our church has certainly adopted a most excellent policy for the expenditure of our General Funds. The best possible methods of efficiency and economy have been wrought out and placed in operation, the one great problem now is to get the money to use in the economical method of caring for our work; for no matter how efficient and economical we are, we still must have thousands, yea millions of dollars to use in the glorious task of preaching full salvation to the ends of the earth. How are we going to get this money? Our people have uniformly objected to the "Drive" method, what then shall we do? Rev. Parrott said, "We have tried our own plans and they have not succeeded, now let's try God's plan." And to this sensible proposition, I could but say, Amen. If all our people should become careful tithers (and a man could tithe without being fully convinced that it is an actual requirement of the New Testament, just as well as he could adopt any other financial plan that might be suggested), they would still be hilarious givers, beyond the tithe, and our work would be cared for without strain and our program could be doubled at the end of the first twelve months after we had all adopted the plan. It may be that all will not adopt it, but let's you and I be two that do, what do you say?

Questions Answered

Herald of Holiness readers are invited to send in such questions as they may desire to have answered in this department

Q. In what manner will Jesus come back to the earth? Will there be an earthquake in the Mount of Olives, and will Jesus come down with a host of angels, or how will He come? C. Z., Ind.

Ans. When Jesus returns to this earth for His bride, He will come "As a thief in the night" (1 Thes. 5:2) and it is likely that only those who are really ready will know exactly when He comes; others will find it out later, chiefly by observing the absence of those who went away with the Lord (Lu. 17:34-37). This is the COMING for which we are all expected to keep ready and be watching (Matt. 25:1-13). And after Jesus comes for His church, there will take place in heaven "The Marriage Supper of the Lamb," while on earth at the same time will take place "The Great Tribulation." But after these are over Jesus will come back to the earth with His church, and then every eye shall see Him, and "They that pierced Him shall look at Him." Previous to, and doubtless simultaneously with, this coming with His church there will be many physical phenomena including earthquakes. But there is nothing to indicate that there will be any outward demonstration of any kind to warn of His coming for His church.

Shouting Not the Fashion in the Churches

By REV. C. E. CORNELL

THESE is but little shouting in the churches of the present day. The "Amen Corner" of the Methodists is a back number. Aside from the holiness people, the Church of the Nazarene, and a few others enjoying the experience of perfect love, there is no shouting. The Scriptures say, "Out of the abundance of the heart, the mouth speaketh." This is very significant. The empty heart has no shout. The half-way religious heart has no exclamations of joy. The formal church member has no shout. The church member with one foot in the church and the other in the world, has no shout. Formalism, lack of the prayer meeting habit, compromising with the world, the movies and other like questionable amusements, the Sunday "gadger" with his automobile, neglecting family prayer, all these and more, have squeezed the shout out of many a heart.

But the individual with a clean, hot heart, a heart full of joy, a heart overflowing with perfect love, can and does shout the high praises of our adorable Lord. The most healthy sign that a church is not spiritually dead is to hear the shouts and exclamations of delight as the winds of the upper glory sweep over the hearts of the saints of God. The Psalmist said, "My cup runneth over." Does yours?

Shouting has a very depressing effect on the average church member. It makes a cold chill run down the back, the heads hang in shame, as a silent protest against such noisy demonstrations. "I don't believe in shouting," is often heard. Preachers and people frown and detest it. Let some "full-up" saint "shout for joy" and there is an awful silence and but a few take any delight in it. A good, healthy spontaneous shout in the midst of the average congregation would cause as much consternation as to fire off a pistol. "I do wish that old Brother Brown would cease his everlasting shouting; it annoys me greatly; I think I cannot come here longer if he persists in such noisy demonstrations." "These Nazarenes are alright, but they make too much noise." "I cannot stand the noise, it makes me nervous." "I wonder if these shouters live as high as they shout?" "I believe in worshipping God in silence." "Why cannot one serve God decently and in order?" A persistent, shouting church member is a "thorn in the flesh" of not a few preachers—yes, Nazarene preachers; what do you think of that? I heard of one recently that rebuked his people and intimated that prominent people were being hindered by the shouts of the saints. Shut up, suppress your feelings, hush the babbings of joy in your heart, put on the brakes, cork the bottle, we must be nice, precise, dignified, lifeless Nazarenes. When the healthy, spiritual shouts of the Church of the Nazarene, or any other church, dies, Ichabod can be written over her portals.

You don't believe in shouting? It annoys you, does it? Have you ever stopped to ask yourself the important, Why? It is almost certain that your own heart is not up to the shouting pitch. If you were "tuned up" a Glory, Hallelujah, would be as sweet music to your enraptured soul.

When the First Church of the Nazarene

of Chicago and the First Church of the Nazarene at Los Angeles were in their prime, shouting fairly impregnated the atmosphere with heavenly ozone. A hundred saints on their feet shouting at one time. Glory written all over the faces of the people. During one of these heavenly scenes sinners would be smitten with conviction and run for the altar, not waiting for an invitation. Such praying, such shouting, such praying through, such inexpressible demonstrations! These churches were in the very vestibule of heaven. Think of the scene.

The preacher fairly set on fire of God; pouring forth the old gospel with sweetness and irresistible unction. All of a sudden, a colored sister somewhere near the center of the church let out a heavenly yell that almost shook the rafters; instantly, the scene became indescribable; the whole audience was transformed into a shouting, laughing multitude; some were running, some were walking, some were kneeling, others weeping, but all were extremely happy. The preacher walked the platform, or else leaned upon the pulpit weeping or shouting for joy. He was not disconcerted, not embarrassed, not perturbed, not regretful, but acquiesced in it all, and began to preach where he left off providing the shouting ceased in time. Often it went on for an hour, as souls one after another would bubble over. This showed the church in her normal relationship.

Shouting is a lost art of the church. Lost because the hearts of the people are empty. They have been fed on metaphysical sawdust, and philosophic shavings with not a few doubts and skepticisms thrown in, until the average congregation is as juiceless and dry as a last year's bird's nest. My preacher friend, get a shout in your own soul, and then encourage your people to get free and shout, and see what God will do.

Shouting rejoices the heart in life, is a tonic of exhilaration, assists in putting the enemy to rout, buttresses the soul, and shouts in the face of the grim monster. A number of years ago, Bishop C. C. McCabe related a story to the point. Years ago at Round Lake Camp Meeting, a company of these "overflow" Christians were talking on the subject of shouting. One lady whose face looked like the sea of Galilee after it heard the "Peace be still" of Jesus, arose and said. "Friends, I have had to bear this cross of shouting all my Christian life. When I was converted, God saved me wonderfully; I could not restrain my shouts of praise. My father was a Presiding Elder. He used to take me with him on his district. I would shout under my father's preaching. Several times he reproved me sharply. He said to me one day as we were riding home together; 'Not so fast Susan, not so fast'; and intimated that my conduct was not pleasing to many Christians who had been long in the way. I tried to reform, but failed to do so; and after a time my father became reconciled to my ways. Years sped on, and my father came down to die. When he saw that his sickness was unto death, he began to examine carefully the foundations of his faith. A strange gloom hung over his mind. It was so different from what he had expected. He

prayed much, but found no relief. At last he said: 'please tell all to retire from the room but Susan.' By mother, brothers and sisters went out, and I was left alone with my dying father. I prayed with him. The struggle was severe but the victory came. His soul was filled with joy unspeakable. 'Call them in now, he said, 'but Susan stand by me when I am dying and shout me through. I had to do it, and the last thing I heard my father say was, 'Go ahead, Susan; go ahead.' " The lady, says the Bishop, sat down. There was a flash of light as if a window had suddenly opened in heaven.

And so you do not believe in shouting? Have you carefully examined the Bible on this subject? The Bible is full of shouting. Christianity—the genuine—is a shouting religion. "Shout for joy, all ye that are upright in heart," says the Psalmist. There has been shouting all along the line. Victories have been won by shouting; the Lord is coming back with a shout; saints have shouted, millions when dying have shouted, and millions more will shout when they are dying. The shouting of heaven is like the roll of the sea. The redeemed multitudes that no man can number will shout by the side of the crystal sea. Heaven will resound with shouts. My friend, if you do not believe in shouting, you will be strangely out of place among the "shouters" of the Pearly White City. Better get your shouting apparatus fixed up, if you are to join in the chorus of "Unto him who has loved us, and washed us in his own precious blood."

How wonderful it will be, when all the saints of God get home! We'll swell the heavenly chorus, with harps and songs and everlasting joy, we will make heaven ring.

I want to shout while I live, and I want to shout while I die; nothing would please me better than to die shouting happy. God grant that it may be so with you and ME.

Sing on, shout on,
We are gaining ground.

A CLEAN HEART

By REV. J. A. KRING.

JESUS said: "Blessed are the pure in heart: for they shall see God." I apprehend that the heart of which the Master speaks, is not the physical heart, the pumping station of your physical life, but the moral heart, the seat of your affections, the fountain of your actions, and the source of your vital operations.

So far as I have been able to ascertain in my associations with the holiness people of the various holiness movements, during the past twenty-five years, I believe I state it correctly, when I affirm that the "Second Blessing" folk hold it to be true that the "New heart" spoken of in Ezek., 36:26, and the pure heart mentioned by the Savior in Matt. 5:8, are not to be taken as synonymous, or identical terms. The first is received when one is sanctified wholly. In the "New Heart" experience divine pardon is granted, actual transgressions and personal guilts are removed, peace is received, a new life center is created which gives new appetites, desires and affections, and grace enough is bestowed to enable one to live above the world and sin. In the second work, purity of heart and the clothing of the purified soul

with invincible power for holy conquest are experienced and enjoyed.

The Bible, human experience and observation prove beyond the possibility of successful contradiction that the "Old Man" of sin, "The body of sin," "The body of this death," the "Superfluity of naughtiness," etc is not taken out when one is converted, but is only held in a subjected state. The Apostle Paul in his letter to the church at Corinth affirmed that they were "Carnal", and submitted as proof of his statement the facts of their envy, strife, division; and their fallings out among themselves over the question as to whether one should follow Paul, Apollos, Cephas or Christ. These, he affirmed were the fruits of the carnal mind and clear evidence that they needed the second work of grace wrought in their hearts by the Omnipotent Holy Ghost.

It is the same today. Fruits of carnality are not wanting in the lives of many with whom you are acquainted. Envy, strife, division, a secret spirit of pride, an exalted feeling over natural and acquired qualifications, or over position and success. Then the stirrings of anger, impatience, irritability, wrath, bitterness, clamor, evil speaking, malice, and a disposition to resent and retaliate when reproved or contradicted are entirely out of harmony with the spirit of Jesus and the plain teachings of the Holy Scriptures. Nor is this all, for that peevish, fretful, driving, commanding spirit, and that disposition to criticize and pick flaws when set aside and unnoticed and that spirit that loves to be coaxed and humored before it is willing to step out and shoulder responsibility, are all antagonistic to the spirit of the gospel, and are as destructive to a tender spiritual life as a blighting frost is to a tender vegetation.

To infer that one can reach his maximum of efficiency in Christian life and in real service for God and souls without having this fearful foe removed from the heart and the vacuum filled with the blessed, personal Holy Spirit is to seek the end without the means; and in following such a course one is open to the misfortunes of plunging into fanaticism and making ship-wreck of faith. Hence our only safety is to employ the means for the purpose of securing the end.

Purity of heart, holiness of character and righteousness of conduct are truths so clearly taught in the Scriptures and so essentially vital to the child of God that it seems worse than folly that any of us should think of any thing less than God's best and most for us during our sojourn here in this vale of tears. It is most refreshing and delightful beyond all descriptions to be clean in body, soul, spirit and mind. To be clean in thought, word, and act; and to be holy in motive, method and manifestations of life is an experience promised in the Book of God to all who will pay the price. The path to this deliverance leads with unerring precision through Gethsemane or entire consecration, the crucifixion of the "OLD MAN", the utter destruction of "The body of sin", and the entire eradication of "The body of this death" by and through the cross of our Lord Jesus Christ. Not suppression but eradication. Not growth, but crucifixion. Not addition but subtraction. Not covering him up with the robe of Christ's holiness, but burning him up with celestial fire. Not coaxing him to be good, but killing him with divine electricity. "Lord drive the nails, nor heed the groans; let me die, let me die."

veal what a person really is. Then when a sudden emergency arises from some unsuspected source, frequently we are shocked and chagrined.

Third, *Gehazi was spiritually powerless*. This was demonstrated time and again. How strange that even THAT did not excite him nor make him feel he wasn't what God wanted him to be. We fear lest this particular characteristic is sadly prevalent today. It is like "*beating the air*," or "*the mere shell with the kernel gone*," or "*Having the form, but denying the power*." Going through the motion like a gate or door on its hinges, and generally in need of some lubrication.

Fourth, *Gehazi had no spiritual discernment*. His physical optics were all right, but there was something radically wrong with his spiritual lenses. The Scriptures are quite explicit and refer to "color-blindness," dimness, near-sightedness, etc., etc. Not to be able to diagnose such a thing as this is extremely perilous. He is in the same class with Balaam—"couldn't see God." (Balaam could not discern as much as his mule.) (Samson, one of the early judges of Israel, died blind. He wasn't always so.) How indispensable it is for the people of God that they possess discriminating keenness, for the Devil's camouflage is everywhere. We read the following, once in an encyclopedia: "Perfect holiness so clarifies the spiritual perception that it affords us an easy victory over sin, no matter how disguised."

Fifth, *Gehazi was COVETOUS*. There are ten covetous characters in the Bible, all once converted, but did not go on to holiness of heart, and *all died lost*. God forbid this scribe should be critical or pessimistic, but within the past few years *it is written*, we can scarcely get some "holiness" folks to turn around unless they are paid at the rate of "Union Wages." What a commentary on holiness for those professing this highest New Testament standard of Christian experience to be running frenzied wild after the almighty dollar. Hence, the real estate, oil-well, mining stock, various patents, etc., etc., in order to have MORE to give the holiness movement, etc., etc., but though the "movement" does get more filthy lucre, generally speaking, those who so invest dry up spiritually and go into oblivion.

Sixth, *Gehazi was a liar*. He lied to Naaman, also to Elisha. We are amazed at the difference in the value of a piece of property when there is a prospective buyer around and when the assessor comes along. How often we have seen it practiced on the train when there were children old enough to pay full fare and the conductor was notified they were only old enough for half-fare. Or, old enough to pay half-fare and the children were palmed off as being under five or six.

Seventh, *Gehazi's death*. Tragic, indeed. It was premature. It was *enshrouded with reproach*. It was because of LUST. He died a thief, a liar, an idolater, a loathsome leper, and a lost soul.

Finally, *Gehazi's descendants were involved*. "Am I my brother's keeper?" The answer is always in the affirmative. "And he said, *All is well*." Was it? How searching is the old familiar song, "*It is well with my soul*."

"And He Said, All is Well"

(2 KINGS 5: 22.)

By EVANGELIST W. R. CAIN

THIS is the answer of Gehazi to Naaman. How synonymous with common, every-day expressions of today, such as, "Fine and dandy," "I'm all right," "Fine as silk," etc., etc. But in most instances, the diametrically opposite is the fact. Unless a person is living in such a spiritual condition that sudden translation would mean sudden glory, he does not realize what he is saying, when he replies, "Getting along fine," or "I'm all right." The sentiment of multitudes of today is, "All is well." Evidently they mean *physically or financially*.

This chapter records the first information we have of Gehazi. In the two or three succeeding chapters we get practically all there is said of him. He is introduced very suddenly and disappears about the same way. First, *we find him intimately associated, night and day, for ten years, with one of the godliest of prophets—Elisha*. By this very association, Gehazi should have been one of the most pronounced of the godly. What opportunities and exceptional advantages he had! But though he witnessed so much of the miraculous, observed daily the uniform living of the prophet, listened to so many inspired prayers, noticed continually, the general heavenly trend of his life; yet, Gehazi became involved and confirmed in sin and

hardness of heart. Ultimately, we notice there are perhaps no two characters in the Bible more vividly contrasted than Gehazi and Elisha unless it be Jesus and Judas. (Are we not in imminent danger of stressing environment more than God?) There is some excuse for the spiritual ignorance of a Hottentot in Africa, or possibly, even for a person in America, but surely none for Gehazi nor for multitudes of others.

Second, *we get a glimpse of another trait of the real character of Gehazi while he is in the midst of a dilemma*. (Surrounded by the Syrian army—"horses and chariots, and a great host . . . they came by night," etc. 2 Kings 6: 13-15.) In the midst of this grave predicament, Gehazi said to Elisha, "Alas, my master! how shall we do?" He was scared. Possibly he had a spell of ague about this time. How he trembled. *He was fearful*. Fear is bondage. Cowardice is written everywhere. But its whereabouts are not so conspicuous nor contemptible anywhere as in the spiritual realm, and it is responsible for inconceivably greater calamity than anywhere else. When we are hemmed in on every side is the time we get real tab on any one, regardless of what he professes. (Note Joseph, Daniel, and the Hebrew children and others). Ordinarily, there isn't much to re-

Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God hath anointed thee with the oil of gladness above thy fellows. (Heb. 1:9).

THE first chapter of this marvelous epistle begets great surprise in the Hebrews who had been taught the greatness of their lawgiver Moses, and the sacrificial economy of their ancestors. That Christ was the fulfilment of these types and shadows; that He was the Lamb of which all lambs were typical, it was the purpose of this beautiful letter to show.

The first chapter shows Christ to be much greater than the prophets, and that His ministry was so much more glorious than the seers of the past. "God who at sundry times and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by HIS SON." The superiority of Jesus over the prophets is illustrated by the added credentials which are informative of His deity and omnipotence. He is superior to the prophets in that:

"He hath been appointed heir of all things."

"He made the worlds" (there are more than one). The prophets made nothing.

"He is the brightness of God's glory."

"He is the express image of His person."

"He upholds all things by the word of His power."

"He is sitting at the right hand of the Father."

Christ is superior to the angels, "being made so much better than they. Having obtained a "more excellent name than they." God did not say to any of the angels, "thou art my begotten Son." But the Father commanded that all the angels of God should worship the only begotten Son. This command was given to the angels in heaven at the birth of Christ on earth (vs. 6). But let no one suppose that angels are not great intelligences. They have wondrous power and authority. "They are spirits, and flames of fire." In fact Jesus is called by the heavenly Father in such terms as make us either own that He is GOD or reject Him altogether. "To the Son, the Father saith, Thy throne, O God, is established." In the text I have given at the head of this article the Father speaks to Jesus calling him God. "Therefore God, thy God hath anointed thee." Therefore God (the Son), the God of God hath anointed thee with the oil of gladness. Therefore God, the God, of you who art God yourself, hath anointed thee. The Father is meant as anointing another person of the Trinity (termed God) with the third person of the Trinity (termed God) with the third person of the Trinity (the Holy Ghost, here designated "the oil of gladness").

This anointing of the Holy Ghost was contingent upon the two other characteristics, namely, a love of righteousness and hatred of iniquity. These are the two outstanding characteristics of the moral character of our beloved Lord, and so they should be the characteristics of us, His children and followers. Not only should they be, but they will be. As the characteristics of Christ are inherent in His essential nature, so these characteristics are inherent in those who are born again, and who become partakers of the divine nature. The qualities of soul expressed by the positive and negative terms—love of righteousness and hatred of iniquity were possessed by

Christlikeness

By EVANGELIST URAL T. HOLLENBACK

Christ from all eternity, but the point in the text is that they were characteristics possessed before the anointing of Christ at the River Jordan when the "Holy Ghost like a dove descended and abode upon him." So in the lives of His children or followers, there must first be such a transformation and turning around of the functions, and affections of the soul as will cause one to begin loving righteousness, and hating iniquity before we can expect to obtain the anointing with the Holy Ghost. That there must be a radical conversion from the godless, unregenerate state of the natural man is evident, for he both loves iniquity, and hates righteousness—especially the righteousness of Christ is repulsive to him. That there is a lower and higher state of grace recognized is plainly evident. He who is a full rounded and complete Christian must have these three characteristics of Christlikeness. But notice that the first two (which are but two phases of the same soul quality) must precede the last one. The word "therefore" proves that the Holy Ghost is given only to those who possess the preceding qualities, and because of that possession. To this agree the words of Christ: "If ye love me, keep my com-

mandments, AND I will pray the Father and He shall send you another Comforter." The evident fact is that he who does not love righteousness and hate sin is no candidate for the anointing with the Holy Ghost.

"The world cannot receive Him." His incoming is a second installment in Christian experience, a second milestone in the pilgrim's progress, and a second crisis in the great flight of faith. But it takes this second endowment to make a full-orbed, and complete follower of Christ. You, my friend, may ask your self concerning this. Do you measure up to this requirement?

Do you love righteousness? Not from force, nor from policy, but are you in tune with it. Does your heart relish it? Is it a joy to always be right. This must come from an inward, inwrought love for God and righteousness in your inmost being. With this definite experience, you will stand for righteousness always and everywhere. Though it means business failure (which may sometimes be the case), though it is unpopular, yet you will stand for righteousness.

Do you hate iniquity? That is not godly nor Christ-like which can let sin go on and not rebuke it. That is unchristian resignation that will not seek to purge the temple of offenders and thieves. The measure of your love for righteousness is shown by the measure of your hatred of sin. He who loses the keen sense of sin, who is not grieved at its presence, and whose soul is not stirred within him when he "sees the city wholly given to idolatry" is no follower of Christ. He who can put up with hypocrisy is not in line with Christ who pronounced "Woe unto the scribes, Pharisees; hypocrites." He only is fully in love with righteousness, who completely and actively opposes sin.

Consequent upon the possession of this righteous quality is bestowed the anointing with the Holy Spirit—the oil of gladness. Have you received the Holy Ghost since you believed? Have you received the Anointing? Have you tarried in the City of Jerusalem until you have been endued with the power from on high? This may be your portion. Thank God! for His promise to you of the gift of the Holy Ghost. This is the cap sheaf of Christian experience. This should cover and operate in every avenue of the soul. This anointing is the reception of a person—The Holy Spirit.

The Holy Spirit is here symbolized by anointing oil. As prophet, priest and King of the universe, Christ was anointed. To rule our own spirits, to proclaim the goodness of God, to be intercessors for the lost, and to reign with Christ eternally, we must be thus anointed. Up to our capacity and collectively, this is the need of the Church.

Oil is a cleansing fluid, so the Holy Spirit is a spirit of sanctifying, purifying power.

Oil is antidote for friction, so the anointing with the Holy Ghost makes the machinery of the church move with greater precision and without friction. But, you say, maybe they will not all get this oil of gladness. It may be so, but as far as you are concerned, you can have the anointing so if the other member's metal is dry and hot, full of friction and rub, you can let him turn against your supply with greater ease to both.

Oil is antidote for the squeaks. Grumbling,

RESOLUTIONS FROM ASBURY COLLEGE

WHEREAS tidings have come to us of Asbury College that Doctor B. F. Haynes, once an honored President of this Institution, has crossed over to his Heavenly Home and gone to his eternal reward

RESOLVED: That we hereby record our admiration of the consecration and heroic career of Doctor Haynes. His ministry was signally marked by an entire devotion to God, his fidelity to Holiness both as an experience and a cause was most beautiful and rare, and his relation to Holiness Education was always most vital and inspiring.

Doctor Haynes as a preacher was an able minister of the New Testament, as an Educator and scholar was splendidly equipped, as an Editor he wielded a mighty pen and as a leader in both the Methodist Church and the Nazarene Church was a man unafraid, brave and wholehearted. "God buries his workmen but carries on his work."

Doctor Haynes wrought nobly and untiringly for God and now that he has gone we are reminded again that as the Fathers go home to their rewards the sons must take up the trumpet laid aside, they must wield the sword in the father's place and they must carry on the battle with no less devotedness and faithfulness.

The memory of Doctor Haynes is precious. We pray that his mantle will fall on some worthy Elisha and that his example shall be a lasting inspiration to our preachers for many years to come.

Asbury College would record its tribute of esteem and loving remembrance of Doctor Haynes in this hour of grief over his departure, with the prayer that the family of this man of God may be comforted in their bereavement and sustained by grace divine.

F. H. LARABEEA Dean

GEORGE W. L. RUDOUT, Prof. of Theology

DAISY DEAN GRAY, Professor of Expression

JAMES FLINT BOUGHTON, Jr., Prof. of Eng.

W. N. PIKE, Gen. Supt. Ministerial Assn.

HAROLD SHARP, Pres. Volunteer Band

complaining, murmuring, growling, members need this oil. Squeaks in machinery are caused by heat, as a hot box in a machine or carwheel truck. Squeaks foretell breaks, a loss of temper, softening, and finally a ruination of the metal. What pastor has not dreamed of such things in his church when he heard the squeaks of unsanctified members?

Oil is lubricating. It cuts rust, it keeps things shining. Do we need that?

Oil is a purgative. How the church needs to be purged "that it may bring forth more fruit." A purgative produces health. Happiness and health are inseparable. Soul happiness goes with soul health. The anointing with the Holy Ghost produces soul health—removing the disease of inbred sin. *Gladness is the inevitable result of the Baptism with the Holy Ghost and the Universal Testimony of those receiving same.*

AN IMAGINARY LETTER FROM PAUL

The following imaginary letter from Paul was sent to us by Rev. H. H. Wise, pastor of our First Church at Nashville, Tennessee. It occurred to me that it might be interesting to thus draw our attention once more to the Christianity of the Apostles' day and then to ask ourselves, "Do we possess and practice the same type that they had?"—Editor.

Dear Sir and Brother:—

Doubtless you remember the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church to seriously consider a call on such meager information. There are several things I would like to learn before giving you my decision and I would appreciate your dropping me a line, addressing me at Troas.

First of all I would like to know if Macedonia is a station or a circuit. This is important as I have been told that once a man begins on a circuit it is well nigh impossible to secure employment in station work. If Macedonia embraces more than one preaching place I might as well tell you frankly that I cannot think of accepting the call.

There is another important item that you overlooked in your brief and somewhat sudden invitation. No mention was made as to the salary I was to receive. While it is true I am not preaching for money there are certain things that need to be taken into account. I have been through a long and expensive training; in fact I may say with pardonable pride that I am a Sanhedrin man—the only one in the ministry today.

The day is past when you may expect a man to rush into a new field without some idea as to the support he is to receive. I have worked myself up to a good position in the Asiatic field, and to take a drop and lose grade would be a serious matter. Nor can I afford to swap dollar for dollar as the saying is among the Apostles.

Kindly get the good Macedonian brethren together and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the church well organized?

I recently had a fine offer to return to Damascus at an increase of salary, and I am told that I made a very favorable impression on the church at Jerusalem. If it will help the Board at Macedonia you might mention these facts to them, and also that some of the brethren in Judea have been heard to say that if I kept on, in a few years I may have anything in the gift of the church. For recommendation write to Rev. Simon Peter D. D., Jerusalem. I will say that I am a first class mixer and especially strong on argumentative preaching.

Solicitously yours,

PAUL THE APOSTLE.

THE OLD MAN—SIN

By REV. R. PIERCE

PERMIT me to introduce you to the old man—so that you may know him.

There was a time when God made man; then he was naturally obedient. His religion was the same as heaven, and had the favor of God continually, yet being a free moral being. Under this freedom of choice he failed on the first test, and brought awful ruin—the great calamity of sin—on

all his posterity. This was the birth of the old man. While God banished the angels that sinned, yet mercy for man away back was promised, though fallen. We are commanded (Col. 3:8; Eph. 4:22) to "put off" the "old man," which has the same meaning as "crucify," "destroyed," "dead," in Romans six. What God condemns must be wrong, and so His holiness demands the death of sin; before we can have communion with Him. God wants us pure for Himself.

Why do people cuddle the old man so? This old man is the oldest man living today. While his right name is sin, he is known by many others such as "carnal mind," "depravity," "inborn corruption," "indwelling sin," etc. His children are legion—anger, avarice, vanity, lust, murder, suicide, pride, self-love, etc. He is a sworn enemy to virtue, truth, love, peace, honesty, and faithfulness. He has lived in hovels and palaces; in the theatres and churches, and knows the wants of rich and poor from childhood to old age.

The old man has been the instigator of all bloody wars, quarrels, home separations, and crime of all kind, and has had charge of all the persecution of God's children from Abel down. He presided at the martyrdom of the babes of Bethlehem, the stoning of Stephen, the early Christians, the Spanish Inquisition, the Smithfield fires, and has been in this business since the garden of Eden closed its doors and put him out.

He was the architect of the Tower of Babel, and crept into the ark with the eight souls and did his work by making Noah drunk, and continued his work to Calvary, when he was the first one to cry "crucify Him, crucify Him"; but in this cry he signed his own death warrant and when he drove the nails through the hands and feet of the blessed "Lamb of God," he overstepped the mark.

He can't be found in heaven or in a clean heart. He was born by man's will, and so must be slain. He is very tenacious, and will hold on until he is killed. You cannot coax or threaten him, subdue or hold him down. He makes you do the things you don't want to do and hinders you doing the things you ought to do, and so keeps you in a fix all the time.

When will he be slain? Some say at death; but if you leave him till then it is sure death for you. Some say "grow" him out, others purgatorial fires will do the thing and some even say that he does not exist and just while they are saying this he comes along and trips them up. Justification knocks him down, stuns him, and partially controls him; but it takes entire sanctification and the Baptism with the Holy Ghost to put him to death.

The old man can be "put off," my brother, and if you will give him notice to quit the Holy Ghost will eject him. In the sinner the old man controls; in the justified he is controlled; in sanctification he is destroyed. What condition does he occupy in your experience?

DOERS OF THE WORD

By EVANGELIST W. W. LOVELESS

ON page 25 of our Manual we Nazarenes read that the Scriptures, "contain all truth necessary to faith and Christian living." The last two words "Christian living" strike me as being words of much importance. I am satisfied we are living in a time, in which with many, the profession of salvation and the possession of salvation are in a lamentable unequal ratio. So many profess so much, and possess so little, that it brings reproach on the cause of Christ, and makes us the laughing stock of sinners. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

I believe that the church would have greater influence with the world if many would profess less and live higher. With sadness that almost breaks His heart I hear Jesus still asking "And why call ye me Lord, Lord, and do not the things that I say?" Would it not be fine if the Lord could use all of us as a sample as he did Job and point us out to Satan and the world and say, "Consider my servant (Job) that there is none like him upon the earth, a perfect and an upright man; one that feareth God and escheweth evil." What was there about Job worth considering? Simply this: Job was a man so like God in heaven, that there was no man on earth like unto

WITH THE GREEK NEW TESTAMENT

By E. WAYNE STAHL

The Greek word *Pneuma* may mean either "wind" or "spirit." From it comes our word "pneumatic."

In John 3:8 we read, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth. So is every one that is born of the Spirit." In the original of this verse, the first noun and the last are the same word, "pneuma."

Wind is air in motion. Air is the most imperative necessity of the body. "God is a spirit" (pneuma). That is, He is the atmosphere of the soul. "Prayer is the Christian's vital breath." When we pray we perform the act of spiritual respiration. In God we live and move and have our being. As a human being will soon die if deprived of air, so the child of God must "pray always with all prayer and supplication in the Spirit," if he is to retain soul life.

What beautiful lessons there are suggested in physical breathing as a type of prayer. We must breathe constantly to support life. We must "pray without ceasing," if our spiritual life is to continue. The air is everywhere. The Holy Ghost is the Omnipresent Spirit. Air is the one necessity for which we do not have to pay a cent. "How much more shall your Heavenly Father give

the Holy Spirit to them that ask Him?" Deep breathing has cured many a bodily ailment. Earnest, fervent prayer has been the antidote for numerous maladies of the soul.

If a runner is training for a contest, his "wind" must be good, if he expects to be the winner. His lungs must be at their maximum efficiency. As athletes of God we must "run with patience the race that is set before us." This means that we must have good prayer power, or spiritual respiration.

A shallow breather is more in danger of tuberculosis than a person who is obedient to the health rule, "He that hath lungs with which to breathe, let him breathe." If a Christian is not living up to his privileges in prayer, let him beware of a "decline" that may be fatal.

Tuberculosis and pneumonia causes more deaths than any other two diseases. There is good reason for believing that these could be almost annihilated if every one in this country paid attention to breathing properly. The reason why so many churches are hospitals, sanitariums, or grave-yards is because their members have or have had spiritual lung trouble. That is, they have not practiced the art of prayer as they should. For "prayer is the Christian's vital breath."

Job. Wonderful, but true. Dear reader, grace does not only make a man, more a man, but it also makes man more than a man. It makes him like unto God. It gives him that holy personality and heavenly stamp of divinity that angers the Devil and convinces the worldling that he is not of the world.

They see Christ mirrored or reflected in his life and "if any man have not the spirit of Christ, he is none of His." He desires to exalt Christ and debase self. He will say with John the Baptist "He must increase, but I must decrease." Oh! fellow Christians! seeing that we are "epistles, known and read by all men," let us so live that we will condemn those by our lives who condemn us with their lips. David saw many who were watching for the opportunity to triumph in his shortcomings. So the more they watched, the more he prayed, "Teach me thy way O Lord, and lead me in a plain path, because of mine enemies." It may be rendered "because of mine observers." So let us be careful, for if we should dwell in the open tent of sin, the wicked will not like modest Shem and Japheth walk backward to cover our shame, but they will walk forward, like cursed Ham to publish it. Thus they will make use of your weakness as an excuse for wickedness. If the sun is eclipsed for one day, it attracts more attention and causes more talk, than if it shows a whole year; so if you commit one sin it will cause you many sorrows and the world many triumphs.

I wish to especially emphasize the fact that we need a clean, holy sanctified ministry, as ministers are especially looked upon as examples. "Like priest, like people," is certainly true, and the life of the preacher will surely have a great influence on the people to whom he preaches. Eloquence, oratory, and polished manners in the pulpit are not to be despised, and preaching under the anointing of the Holy Ghost is essential, but after stepping out of the pulpit, our lives should preach greater sermons than our tongues did in the pulpit. I heard it said of a certain preacher "that when he was in the pulpit, it was a pity he should ever leave it; because he was such an excellent preacher; but when he was out of the pulpit it was a pity he should ever go in it again, he was so wretched a liver." What a pity?

Brother preacher, you and I may never be popular with the masses; we may be obscure and unheard of, but thank God, we can be clean and holy and have the smiles of God upon us, and I have thought it is better to be a toe in the foot and be sound, than to be an eye in the head and that be blind. Let us be careful then to not compromise our lives or preaching to please worldly professors and thus make religion a stirrup to mount into the saddle of popularity. Souls that sound false notes to get praise of men are souls that are not sound.

"Let every one that nameth the name of Christ, depart from iniquity."

SENTENCE SERMONS

Compiled By REV. HENRY BELL

A professing Christian who commits sin can not run the race that is set before him, for he is dead in trespasses and sins, and dead people have never been known to run.

Palms of victory do not grow in heaven, but we must get them here and take them along.

The woman who said she believed in the good old doctrine of backsliding, at least was consistent enough to live up to her belief, which is more than we can say of some folks who have their theology straight.

If you pay no attention to the young people who belong or attend your church, you need not worry about the future—there will not be any.

If you want your light to shine, do not murmur when God trims the wick to keep the chimney from smoking up.

Some people were born in the objective and accusative cases.

It is all right for a wagon to have a tongue, but wrong for a Christian to have a waggin' tongue.

When you pray God to forgive you AS you forgive those trespassing against you, just study that word AS a little while, and maybe you will see why you can not get through.

If a few oysters can pull a hundred dollars out of a church and the Holy Ghost half that much, do not kick at an oyster supper until things change in your church.

If shedding tears were a sign of religion, then a crocodile should be made deacon at once, and the sympathetic woman who weeps at the theatre should be made president of the Ladies' Aid Society.

Too many people camp around the lowlands of Gilgal and get chills and ague, when God wants them to strike for the healthful breeze-kissed hills of Ephraim.

In these days of breakfast foods and predigested dainties, some professors of religion want the preacher to predigest the Bible and cover it with cream and sugar.

It is not the amount of food we eat that makes us grow fat, but the amount the digestive system assimilates, and likewise with the Bible.

We talk a good deal about standing grace, but if you have proved much, you will also thank God for moving grace.

If a preacher has no right to expect a salary for preaching, what right have you to expect a salary for working?

Love is never fully manifested except through sacrifice.

So many folks seeking holiness are looking for something to come when they ought to be looking to go.

Any cat can purr when stroked the right way, but it takes a mighty good cat to keep purring when the fur is stroked the wrong way.

So many people are worrying about what is the matter WITH humanity when the trouble is IN humanity.

Tribulation worketh patience, and that is the reason why Job is known as such a patient man.

When you pray for patience, God will not wrap it up in a bundle and hand it to you, but will send you tribulation that worketh patience.

THE SIXTH GENERAL ASSEMBLY

By REV. N. B. HERRELL

THE Sixth General Assembly of the Church of the Nazarene has come and gone, and now we are anxious to receive the new Manual to see what changes were made so that we can adjust ourselves and get settled down to business for another four years.

While there was not the great outburst of rejoicing that there has been in our former assemblies, yet a good tide of salvation attended the evangelistic services. The preaching was of a high order and freighted with unction. Many souls found pardon or purity during the two weeks. As many as forty seekers were at the altar in a single service.

The Sixth General Assembly will go down in the history of our church as the Assembly of economy and efficiency. The success we had in reorganizing and the rigid economy in financing our Publishing House had a great influence on the Assembly for a reduction of overhead expenses and a more simplified organization of our general interests. If our foresight is not mistaken, we venture to say that when the work of the Sixth General Assembly is fully put into effect we shall find ourselves away up the road in economy and efficiency.

The first outstanding sign of stability and fixedness of our church was the election of our three General Superintendents. In these days of feverish clamor for changes in offices and officers our people drove right on up the highway and made quick work of placing the three tried men who have led our church through times of financial crisis and ecclesiastical storms until today we stand a united people, with less financial burdens, and stronger in every way. Long live the three General Superintendents of our young and growing church!

The second step taken by this Assembly was the unification of four of our General Boards, Home Missions and Evangelism, Foreign Missions, Church Extension, and the Publishing House. Fifteen men, six of whom are laymen, were elected as a General Board to handle all the affairs of the four boards. This will greatly reduce the expenses of annual board meetings and at the same time give efficiency in caring for the work. The personnell of this Board is made up of strong men from various walks of life, which gives equalization of personality and covers almost every angle of viewpoint in solving our problems. The church at large must hold these men up in prayer as they mold the policy and give direction to our church in the handling of our finances. We predict that four years hence will find us on a well-defined, efficient and solid finan-

cial foundation. Every member of the church must fall into line one hundred per cent, and like a well-organized army march together in the battle for the greatest good in the shortest possible time.

The third outstanding mark of advancement was the appointment of three Foreign Missionary Superintendents, Rev. Geo. Sharpe, Rev. J. E. Bates and Rev. J. D. Scott, to superintend our work in foreign countries. These men are God's anointed and with the united prayers and support of our people will be able to lead our missionary forces on to victory. This very thing has been an outstanding need in our church for years. This certainly is a long step in the right direction. These three men will direct our work on the other side of the earth. God bless them.

Then again, for economy and efficiency, a General Treasurer was elected by the General Assembly to handle all our general funds. He will be bonded by a good bonding company and care for the handling of our funds. Brother Anderson, who for twelve years has handled our foreign missionary funds and has been our general church treasurer, was elected. He certainly is God's man for the place. The blessed Holy Spirit has doubtless called this noble young man to handle finances for the work of God. In this particular phase of our work we have the plan and the man, and now let us all rally and work the plan. With these fifteen strong, wide-awake men to direct our general work, Brother Anderson as our General Treasurer, Brother Fleming our General Secretary and led on by our three General Superintendents, we have a simplified plan of efficiency and economy for the promotion of our church and her work around the world.

CAUTION

Time and education are factors in working any plan. So let us fully co-operate with the General Superintendents, the General Board, and our General Treasurer and our General Secretary in adopting and working out this new plan, ever keeping in mind that we are all desiring and laboring for the greatest efficiency and economy in the work of our beloved church. Daily prayer should be offered for these men who are bearing all these important responsibilities.

SHALL I WIN OR NOT?

By REV. L. S. TRACY

THE chief thing I have had to fight in my own life since returning from India somewhat over three years ago is the temptation to ease. This is a blessed land. Our farms produce bountifully. There is no danger of famine. We have medical facilities on every hand. We do not know the terror of military invasion. Wages are higher than in any other country in the world. We have the best average homes. We as a nation wear better clothes than any other nation. Our standards of living are higher. We are a nation of riders while most of the others may, by way of comparison, be termed walkers.

We fuss at little delays, minor inconveniences and petty hardships. We have been favored so long that we are unappreciative of great blessings and get peeved over little irregularities.

With all my might have I fought against the temptation to let the good things deprive me of the spirit of sacrifice. I can not permit material comforts to obscure my vision of eternal realities. Sometimes I think that because of this danger I must hasten back to the foreign field where we live close to the heart of a stricken world; where mere existence is a struggle; where dangers abound and death is just death without the nice undertaker and the flowers.

I don't want to get soft. I don't want to become petty. I don't want to join the comfort seekers. I don't want to lose the pioneer spirit. I want to keep rugged. I want to keep where God is first. I want to maintain the attitude that nothing else matters so long as the cause of God prospers. I want to keep foot-loose.

Whence is this spirit of ease and luxury in this fair land that would deprive me of the spirit of sacrifice? I am, fighting it continually. I don't know how others feel about it for themselves, but I feel something pressing me that I am afraid will get me if I don't take care.

NAMPA, IDAHO.

THE WORK OF MOTHER

By Mrs. E. N. PITTS

ONE great man has said, "The foundations of the common-wealth is in the proper bringing up of the child." Dr. Godbey calls the mother "The guarding angel of the home." It is in the home that the child is guarded from the evils without and the place where it should receive the first visions of its responsibilities. But for a child to be properly reared, the home must be a place of proper influence. There must be unity of purpose and spirit between the husband and wife.

The father is the head of the home and he has it in his power to nourish the home-life, by providing what is needed for the comforts of the home, and acting in harmony with the mother in controlling the household. Should he fail in this, the mother is many times at her wit's end, as to how to keep the children clothed and how to supply the table. This prevents her being in the best condition for the training of her children. If there is a lack of harmony on the discipline of the family it plays havoc with the government of the household.

The mother has enough of a burden on her in bearing the children and caring for them without the burden of the provision of the home. Many mothers have been made frail in body on this account, when they needed to have been shielded for the more delicate work of rearing of the children. God made man stronger for the care and protection of his house and if he fulfills his part well, the mother influences will be so much more effective and lasting.

Mother gives character to the house. The father may be an excellent man, but the children as a general thing, will rise or fall with the mother. Many children fail in marriage or in life's work on account of lack of training and home-influence. Mr. Roosevelt has said, that "all questions of social life will solve themselves if the children are brought up to be the highest they are capable of being." The privilege of motherhood is the most beautiful and sacred office of life; not only physical but spiritual. If prospective mothers could be reached and informed concerning their habits of thought and life and their moods previous; how the lives of the little ones may be made gloomy and sad, or set in motion a line of noble and chaste tenderness, that over-shadowing force of pre-natal influence could be averted. She need not have sumptuous surroundings. If a mother looks for the beauty in nature she often gets more out of simple pleasures, than the rich out of their abundance of wealth. A taste or talent for music may be created or stimulated in a child, through a mother's appreciation of the song of a bird. She who is keenly alive to nature's subtle beauties transmits to her children a priceless heritage.

Mother stands next to God in a child's life; and if she lives in the right attitude towards God her influence over the young life, will be revealed only in eternity. It is with her constant close observing eye, that she watches the young tender life, under her care unfold and develop into the beautiful traits and talents, that God had wrapped up in that little being.

God has intrusted little tender plants into our hands, are we caring for them, as we would the little plants in our yards and gardens. If we will take notice; the plants that have the most careful cultivation are the ones that bring forth the choicest fruits. If that will hold good in the realm of vegetation, why will it not hold good in the realm of child-hood?

Many women seem to think that motherhood is a license for slatternliness. Really motherhood is not a license for any thing inferior, but a demand for every thing superior. When we let our children run just according to their own wills and wishes, and perhaps to get rid of their noise and racket in the house, that the mother might enjoy rest and pleasure in quietness; how can she develop those talents in the right directions? They may be with children who have base habits and desires; and the first thing she knows her children are imbibing their play-mates' habits and desires, and the early tender impressions of those pure lives are being damaged. The child is being wronged. It is not being disciplined, and proper affection cannot be gained by the mother. When we teach the ten commandments to our children, and stop to consider the fifth one, we realize, that should we neglect to train and discipline them as we should, so we can demand their honor and respect, we are robbing our children of their claim to that wonderful promise, "Honor thy father



and mother: that thy days may be long upon the land which the Lord thy God giveth thee."

When we see people idle, unruly, dishonest, and lawless, we at once think they have been neglected in childhood, and that their parents failed in discipline. Discipline to the child is demanded of God at our hands. Solomon the wisest man God ever made, gave passage after passage of scripture admonishing us as parents to correct our children. Prov. 29:15; 13:24; 19:18; 22:15. The child who never learns obedience to tutors and parents, will only by a miracle develop into a good citizen. God has placed these children in the mother's care and she is the one to start these early traits aright. She can become so companionable, she can so enforce discipline that it can unconsciously become a part of the child's very being.

*"A little lad came in one day,
With dusty shoes and tired feet;
His play-time had been hard and long
Out in the summer's noon-tide heat;
I'm glad, I'm home; he cried, and hung
His torn straw hat up in the hall,
While in a corner by the door
He put away his bat and ball."
"I wonder why; his auntie said
This little lad comes always here,
When there are many other homes,
As nice as this and quite as near;
He stood a moment deep in thought,
Then with the love light in his eyes
He pointed to where his mother sat,
- And said, "She lives here, that is why."*

A good mother should know her child. Good mothers are always good listeners and unobserved watchers. Clever mothers do not put their children off with the petulant cry, "I am busy." A mother must see the needs in her child's life, and do what she can to fill them. How can a mother do this? Mostly through love, as long as children are so willing to love their parents and to be loved. If only busy, burdened parents would take the trouble to keep that sweet exchange alive. There is no excuse for losing the confidence of the child. Love your child and make your child love you and your home. That is the big secret in building the little child's future.

One great man said "I did love my mother better than any body could ever know. She was always my chum. There was a relation that nobody knew about but she and I. I got more out of my talks with her than with any one else on earth. We understood each other." Today that man occupies a high place among his fellow men. It was a mother's influence that helped him attain his eminence. "She was always my chum," is a safe-guard that a mother could place around a little girl.

Teach the child the beauty in common every-day matters. Tell him truths about things. Tell them beautifully when the telling could be made beautiful. Enter into the sports and pleasures of your child after you have selected the right kind of pleasures for them. Look ahead of you to results. Much pleasure will come into your own life, by just the association of your own child, if rightly cultivated. Whence the source of the greatness of the mother of Jesus? She was great by virtue of motherhood; she lulled a little babe on her breast, she had the training of one who was the example for all the world. She never murmured when called upon by the Holy One to fill the place of motherhood.

When God wanted a great man he chose a woman first. A woman in His eyes not as the world calls greatness, but one in whose heart there is wisdom and discretion. When he wanted a Samson, he chose a woman who would keep His commandments and had a clean life, to give him a Nazarite. When he wanted a Samuel, a man who He knew would live a righteous life and lead the great host of people right He chose a Hannah first. When He wanted a Moses, the meekest man of all the earth, He chose a godly mother first. Look at the great men of our nations if you please. You will find, in most every case, there

was a great mother first. Some one has asked, "When to begin the training of a child," the answer was "Begin twenty years before with the mother." We can have no worthy state without worthy citizens, and they are fashioned, almost altogether in childhood. We can have no church very long unless the children are reared in the nurture and admonition of the Lord. We can have no honest commerce unless the children are taught to be fair in the home. We can have no progress unless the children's intellects are quickened. When all is said, everything falls back on the mothers.

*"The bravest battle that ever was fought
Shall I tell you where and when?
On the maps of the world you'll find it not,
'Twas fought by the mothers of men.
Nay not with cannons or battle shot,
With sword or nobler pen:
No, nor with eloquent word or thought,
From mouths of wonderful man.
But deep in a walled up woman's heart
Of woman that would not yield,
But bravely, silently bore her part,
Lo there is the battle field.
No marshalling troops nor bivouac song,
No banner to gleam or wave,
But, Oh, these battles they last so long,
From baby-hood to the grave."*

GOD'S WILL

WE often hear elderly folks sigh in the presence of trouble, and say, "Well, it's God's will," and sometimes we unconsciously get the impression that all the unhappy things that come to us are "God's will." Sometimes young people are urged to accept God's will in such a way that they conclude that to do so is to submit themselves to something unattractive and almost terrifying. But the truth is that God's will is the most beautiful and wonderful thing by which our life can be ruled. God is love, beauty, wisdom—all that is attractive—and His will can not but be just that for us. We can not conceive a God of love willing anything upon us but that which will make our lives strong and beautiful. God's will is not something to submit oneself to with an air of martyrdom, but something in which to rejoice and be glad. How wonderful it is that God has a plan for our lives, and that we are privileged to help Him work out that plan!

Of course, God's will and God's plan will no doubt bring some hard things into our lives—some things we might even wish to escape—but when we realize that these hard experiences have needed lessons for us to learn, or offer opportunity to strengthen some weakness of character, we can meet them courageously, even gladly and gratefully. The most splendid things in life is to know God's will to do God's will, to love God's will.

IT PAYS TO OBEY THE LORD

Truly it pays to obey God, not only by living up to all we know to do to be Christians, but by listening to His leading on every line.

When we feel impressed to do a certain thing, after praying over the matter, we should do it. We may feel impressed to say a few words to some person or to visit some one. We know not what good it may do—perhaps we may never know, but God knows, and He will take care of it.

Let us always remember that we are as instruments in His hands, and keep real close to Him, praying much that He may use us to His glory. If we perform the simple duties faithfully and obey Him as we go along, He can gradually use us to do great things.

If God gives us a work to do, let us not shrink back. It is certain that if He has assigned us a part in His great work, He knows we are capable of performing it if we depend upon Him to help us. It means much to be so consecrated that we can say: "Here am I, Lord, use me." "I can do all things through Christ who strengtheneth me."—*Young People's Friend*.

Nothing else but this seeing God in everything will make us loving and patient with those who annoy and trouble us. They will be to us then only instruments for accomplishing His tender and wise purposes toward us, and we shall even find ourselves at last inwardly thanking them for the blessings they bring us. Nothing else will completely put an end to all murmuring or rebelling thoughts.—*H. W. Smith*.

OUR SCHOOLS

By A. K. BRACKEN, *President Bethany-Peniel College*

AMONG the institutions of our church which have shown real progress during the past quadrennium, our schools stand out prominently. Their financial condition has improved, the total enrollment has increased, their standing with other educational organizations has been strengthened, and the spiritual condition has been good. In spite of the extremely difficult financial conditions some of our schools have almost wiped out their indebtedness. Surely no phase of our work deserves more consideration at the hands of our church during the next quadrennium than does our educational department.

During the past quadrennium more than once our schools have stepped aside, cheerfully, in the face of dire needs, to give right of way for the more urgent needs of some other phase of our work. The schools have been more than glad to have the other interests succeed, but no one would, or does expect that our schools be crowded out of the minds and hearts of our people.

The General Superintendents, in their quadrennial address, said: "We appreciate the product of our schools—the graduates sent out by them to serve the church and the world. The products of our schools have more to do with our present progress and development than perhaps most of us realize." Indeed it is doubtful if any class of institutions or single interest more vitally affects our church than our schools. We may truthfully and appropriately say, "Like schools, like church." Too much emphasis cannot be placed upon this fact.

If our schools are not loyal to the church, if they lack spirituality, if they are devoid of burden and passion, if they do not have an evangelistic spirit, if they are not strong educationally, they will mark the church to its remotest parts with disloyalty, spiritual dearth, indifference and weakness. On the other hand, if our schools are loyal they will beget loyalty in the church, if they are spiritual they will beget spirituality, if they have vision, they will beget vision, if they are evangelistic they will beget a passion for souls, if they are strong educationally, they will beget strength in the church.

For the most part, the members of the faculties of our schools are loyal, truehearted Nazarenes. They love the church and could speak of it only in terms of respect and reverence. Again they are, almost without exception, deeply spiritual men and women, whose godly influence on our young people will bless the church through all the ages to come.

Our schools are as, "mountains of vision" to those who attend them. Hundreds receive their calls to fields of labor at the altars of our schools. Then, too, our schools are, without exception evangelistic and all of them are turning out workers every year to serve the church in its soul saving work.

In pleading for serious consideration of our educational interests, I would have you consider other demands made upon our schools. Our young people are insisting on work that will be accepted in other institutions. Parents are becoming daily more re-

EDUCATIONAL DEPARTMENT

luctant to patronize a non-accredited school. Neither parents or young people can be blamed for their attitude, yet it works a hardship on our schools.

The schools have not had a sufficient number of teachers to adequately handle their classes, they have been meagerly equipped. As a result the children of our own loyal Nazarenes are being lost to the church. This condition must be remedied. Our schools must be strengthened. Now is the time they should be strengthened.

God's blessing is upon our schools. Every year they are turning workers into the service of the church. More than once has the district Superintendent been called to organize a church that some of our school boys have dug out. One hundred twelve of the one hundred twenty missionaries of the church are from our schools. If they were better equipped they would turn out more and stronger workers.

Up to the present it has been almost necessary that the schools be left somewhat to their own fate and to solve their own problems, but the time has now come when the course our schools will take is well defined. It is now imperative that forward steps be taken. The welfare of our church insistently demands an advance step. To fall here will mean untold loss to our church. The current budget of our schools is within the limits defined by the General Board of Education. With only a small margin of finance for equipment our schools can move forward beautifully.

Let this quadrennium be marked by a definite advancement and improvement in our schools. Our educational interests during the next four years should stand second to only those that are directly engaged in the actual spreading of the Gospel. Every general officer, every district officer, every pastor, in fact every individual who loves our Zion and is interested in its greatest future, should give unstinted support to such a program.
BETHANY, OKLA.

WHY ATTEND BETHANY PENIEL COLLEGE

EVANGELIST JARRETTE E. AYCOCK

WITH no intention of casting reflection on any other school, I wish to give a few reasons why I would choose Bethany Peniel College, located at Bethany, Oklahoma.

FIRST—ITS LOCATION.—

Bethany is located in one of the finest states in the Union and not very far from the center of the United States, therefore, equally accessible from all parts of the country.

It is on a good electric line with hourly service between Oklahoma City and El Reno.

It is on a splendid paved highway and only a twenty minute drive from one of the most beautiful and prosperous cities in the Middle West.

It is located where the Mason and Dixon line is forgotten and the frontier life being a thing of the past, North meets South and the Westerner grasps the hand of his Eastern brother and there is a feeling of fellowship unsurpassed anywhere.

Oklahoma City, only a few miles away has five railroads, making it easy to reach any part of the country.

SECOND—TOWN OF BETHANY.—

Bethany is an incorporated town with a population of about 1000, mostly made up of holiness people. It has conveniences, such as grocery stores, feed stores, ice house, bank, post office, tailor shop, barber shop, lumber yard, black smith shop, confectionary and drug store, electricity, gas, and as good water as can be found any where, coming from individual wells, from a depth of from thirty to sixty feet.

Bethany has many beautiful bungalow homes, a large Administration Building, two large Dormitories, and a large Cement Block Auditorium.

There is a strong Church of the Nazarene located at Bethany which worships in the Auditorium of the school, which is doing a great work for God and holiness.

Many preachers and evangelists live in Bethany, one of which is the Editor of the HERALD OF HOLINESS.

THIRD—THE SCHOOL.—

I would attend Bethany-Peniel College because the faculty is composed of Christian men and women, who are in the experience of entire sanctification, all loyal Nazarenes, all products of our church, or as Dr. Chapman said in a recent article, "Raised in the mill."

I would attend Bethany-Peniel College, because, there is perfect harmony in the school, among teachers, among students, and among the people of the town.

Because the indebtedness of the school is very small and will no doubt be cleared in a very few months.

Because the teachers' salaries are paid as they go, and a teacher can give better service when his salary comes regularly, than he can when he does not know whether it will ever come or not.

Because Bethany-Peniel College is a member of The American Association of Junior Colleges, which gives it a prestige among other schools of our land.

Because it is accepted by the State University of Oklahoma through the first two years of College work.

Because work acceptable in Oklahoma University is acceptable in many other states and if after finishing there I wanted to take higher branches in some other school I would not have to go back over studies previously finished.

I would attend Bethany because of the deep spiritual atmosphere that seems to pervade the school.

I would attend Bethany-Peniel College because, every teacher and every one connected with the school stands for the justification of sinners, the sanctification of believers, the Deity of Jesus, the inspiration of the Scriptures and the Second Coming of Christ.

THE BIBLE

This book contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its decisions are immutable. Read it to be wise, believe it to be safe, practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ the Savior of the world is its grand object, our good is designed and the glory of God is its end. It should fill the memory of every man, rule the heart and guide the feet. Read it slowly, frequently and prayerfully. It is a mine of wealth, a paradise of glory, a river of pleasure. It is given you in life, it will preserve you in death, it will be opened in judgment, and you will remember its teaching forever.

This book involves the highest responsibilities, it will highly reward all earnest labor, and it will condemn all who will add to or take from its contents. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."—Selected by J. M. Huff.

The higher a man is in grace, the lower he will be in his own esteem.—SPURGEON.

Friends, if we be honest with ourselves, we shall be honest with each other.—GEORGE MACDONALD.

THE CONVERTED CATHOLIC FROM SICILY

I was born in Sicily (Italy) in a town called S. Sier Niceto of about 8000 population. There are about thirteen Catholic Churches in my town, and of course I was born and raised Catholic, there are no protestant churches around my country. For many years I bowed to the images and priest to obtain the salvation of my soul, but never felt satisfied. I knew I was bound for hell even after I was through with my confession, but there was nobody to tell me that Jesus could save me. I was so disgusted with the priest. One day I got mad and I cursed the Pope with all the rest of them. I told my father that if I was bound for hell, the whole church of Rome was bound for hell too; but that didn't help me in any way. I finished all the schooling in my town, learned the shoe trade, born musician even now, had lots of good times but that still did not give me any salvation. I wanted to live a better life, but nobody could tell me how to find this wonderful salvation. I could not find it out in the Bible, because I never saw a Bible of any kind, either Catholic or Protestant. At this time my oldest brother, Anthony was in America. He left home at the age of 18 and came to this country with the purpose to make money, but being also Catholic he was dissatisfied. After he worked in the Pennsylvania coal mines for several years, he left and went to Enterprise, W. Virginia. There he came in touch with a good Christian home (American).

After this home got acquainted with my brother, they invited him to the cottage prayer meeting to which he went. The mother of this home knew that Anthony was Catholic so she did not say anything about his soul the first time, but the second prayer meeting, they asked him if he would like to give his heart to God; he quickly said yes, so they prayed with him and finally he got saved that night, after that he came in touch with the God's Revivalist paper, and told this mother of the home, that he wanted to go to Bible school; so finally he went. While he was in school he wrote to us at home in Sicily about his salvation, but we could not understand anything about it. The first letter that he wrote after his conversion was a letter of sixteen pages. It was good, but we were ignorant of the light. My brother while he was in school prayed for me that the Lord would bring me to this country and get saved, and so after five years of prayer in my behalf, the day came when I told my father that I wanted to go to see my brother. I didn't have any money to pay for my ticket, but my father consented to pay for my ticket on condition that I was going to do my best to turn my brother again to the Catholic religion.

So on the 13th day of November I left Sicily direct to Bible school. I had a good trip across the ocean and I arrived at Cincinnati the night before Thanksgiving. There I met my brother and my what a joy. I was treated very nice by the students and soon I felt that God was in that place. I forgot what my father had told me to do, being in a heavenly atmosphere. The first thing my brother did was to give me the Bible to read in the Italian language. He told me all about this salvation and said to me, to try, if it works, amen, if it didn't stay where you are. I searched the Bible for four months and the night of March 4, 1914 about 7:30, P. M. I prayed through and God saved me for Jesus sake. Praise the Lord. Two months later the Lord sanctified me wholly and I have the victory even now. These last eight years have been the best time of my life. I have been telling this story since God saved me, but I haven't got to the end yet. I went to Greencastle College, Illinois in 1917 after I left Bible School last June. I came back from Illinois and to Indiana while helping in a revival out in the country near Hagerstown, Indiana I met the pastor of the Nazarene Church. In April I held a revival for him in Hagerstown and there I joined the Nazarene Church. I like the church fine because they preach the same thing I do. The Lord gave me a nice Christian wife and also a nice young missionary boy. (Peter is his name).

The Lord willing we expect to go to Sicily my own town to preach and to establish a Nazarene work. The Lord blesses me as I go around the country to tell my story, my story is 7000 miles long, but I told you here just a little of it. Brother Short the District Superintendent of Indiana is the finest man I ever met. Yours for Jesus and Sicily.—FRANK CATANESE.

Uncle Buddie's Good Samaritan Chats

Beloved Samaritans:

I met you last week in the beautiful hills at Valton, Wisconsin. At the close of this great day in the Friends Church, Brother Targaart and his wife took Brother Chalfant and myself in their car and drove us twenty-one miles through the most beautiful country in central Wisconsin. By five thirty we had reached the home of Brother C. Schwim who is the president of the Beulah Park Camp Meeting. We found Brother Schwim a most excellent brother. A fine supper was served and two or three carloads drove from there to Pleasant Ridge to the large Methodist church. This church is just across the highway from the beautiful camp grounds. This is the largest body of holiness people in the state of Wisconsin. With Brother Schwim for their president and Brother John J. Armstrong for their Secretary they have made great progress as a camp meeting. I booked up with them for 1926 provided I live and Jesus tarries. We have no Nazarene church in that part of the state but I think in a few years we will have a number for all of those fine holiness people are looking our way for a future church home and according to my way of thinking the Nazarene church offers them the best home of any church in the world. Here we preached to a congregation unusually large of as fine people as ever I saw and in one service we secured over forty subscribers for the HERALD OF HOLINESS. At the close of this great service we came back to Brother Schwim's home and this good Brother loaded us into his car and drove us sixteen miles across country to Richland Center so that we might be able to get an early train for Wednesday morning. In this beautiful little city we have some old friends from dear old Kentucky, Brother J. A. Whiteley and family and also Brother C. S. Driskell. Brother Driskell lives in the home of Brother and Sister Whiteley. Old Kentucky has never produced any finer people than these two families. We spent the night in Brother Whiteley's home and on Wednesday morning little Mother Whiteley was up before day and had baked the old fashioned Kentucky brown backed biscuits and had fried ham and had a big pitcher of honey. Now reader, you can't beat that combination in the world—Kentucky biscuits, Swift's premium hams, and honey gathered from the red-topped clover. After eating a good breakfast Brother Driskell took us to the depot and at 6:20 we had boarded the train to take us to beautiful Madison. This is one of the most beautiful cities of the great North belt. Here we went to the home of an old Texas friend of mine of twenty-three years ago, and found that they had arranged for us to have a morning service in the Old Soldier's barracks. Here we had a nice morning service and their young pastor from Chicago had been on the ground a few days and had things in good shape and Brother Chalfant made a fine speech and in a few minutes raised in cash and pledges \$100.00 a month to take

care of the pastor and his wife. In a few days he will move his wife and babe up from Chicago and we are expecting a good work in Madison. Madison is a very important field. My judgment is that within the next two years that Brother E. O. Chalfant will have the work in such fine shape on this beautiful territory that a new district can be organized covering the state of Wisconsin and when Wisconsin becomes a district Madison will be one of the finest locations in the state for a District Superintendent to have his headquarters. The city is beautifully located with fine railroad connections in almost every direction and is the most beautiful residential city in the state and we are hoping that in the near future we may have a fine district in this wonderful state. Let every Nazarene pray to that end.

From Madison we run down to beautiful Racine. This is one of the beautiful cities of the state and a city of great wealth. Racine is the home of the J. I. Case Threshing Machine company which I suppose is one of the biggest things of its kind in the world. In Racine we have two beautiful churches. Our convention is now being held in the first church with Brother Oscar Hudson as its pastor. Our assistants in this campaign is the Aeolian Quartet of Chicago, one of the finest female quartets in America. They are doing some great singing and this old scribe is doing his level best to preach holiness as a definite second work of grace, received by faith sometime after conversion. Thank the Lord that we have the best doctrine in the world. No man living or dead has ever preached a better gospel than the Nazarenes are preaching. As a body of people they have the finest field in the world. When we think of the first church that was organized twenty-eight years ago, and today we have between twelve and thirteen hundred good local churches and fifty thousand members and over two thousand preachers in the experience of holiness and not a one of them using tobacco nor belonging to a lodge, the reader will see at a glance that God's hand was in the raising up of the Church of the Nazarene. We now have eight colleges and training schools and some twenty-five hundred students enrolled and about one third of that number preparing themselves for the work of the Master. The reader will see that this is a great showing. We are planning to be with Brother Hudson over Sunday the fourteenth but the Quartet will stay with him and they will run a week longer and Brother Chalfant and the writer will go from Racine into Illinois where we will run for the next six weeks. We are having a very beautiful convention in Racine. Brother Hudson has a beautiful people. They love him devotedly and he is making them a great pastor. The outlook for the church here is bright. Thousands of blessings on these good people.

In love,
UNCLE BUDDIE.

A TESTIMONY

The first time I was healed was when I was a Bookkeeper in an office. I had a snapping nervous headache, put my head on my books and said, "dear Lord if you will stop this headache, I'll do this work to thy honor and glory" and went to work. At five P. M. work done, I thought where is my headache and it swept over me that God had healed me. The second healing came when I had battled for a week with a sore throat. I had prayed but as I turned over to go to sleep one night, I said, "Lord if you don't mind I wish you would heal my throat while I sleep." On awakening in the morning I had no sore throat. The third time I was in a most critical condition and the physicians gave me but little encouragement of my recovery. I went to the altar at first church, Chicago, one Sunday morning and the people prayed and I also prayed and in thirty days all bad symptoms were gone. I was in a normal condition.

This was a wonderful healing. It would take too long to go into detail but before the Lord healed me

I could hardly walk at all and in thirty days I could walk miles, a gradual healing. The fourth occurred about ten years ago. I had the La Grippe which would leave me with a bronchial cough. I was in a pronounced chill, every bone in my body ached, my stomach seemed to writhe and turn. I thought I could not afford to be sick so told the Lord so and told Him if He would heal me, I would give him glory. I had no sooner finished that sentence when suddenly like a flash, all pain stopped, also chill and a slight moisture came on my forehead. I told my son Paul the Lord had healed me. Being Wednesday evening he said you better not go out tonight and I thought I wouldn't but got up and sat by the window never feeling any better in my life. Something seemed to say didn't you say you would honor me if I would heal you? Yes, Lord I did and immediately went to church and testified to it. I can say to the honor and glory of God that none of those things of which I was healed has ever returned.—Idella Wilson Hagerly, Chicago.

FLORIDA DISTRICT

We all sat through the General Assembly with such absorbing interest that it seemed utterly impossible to say just what we wanted to. Fires of holy enthusiasm burned high and low according to the conviction and certainty of the would be speaker, while it seemed at times there was much unnecessary delay in passing of simple matters, still there is much that might have been said that would have been worse. There is one thing certain the General Assembly was a Courage builder, a School of Education to the uninitiated, and I am sure has left a new confidence in the minds of all which will grow through the years. I had a message on Florida which was never given. Nor shall I attempt it here. But surely God has no greater open door than in this sunny land. Jacksonville, the gateway to Florida, must have a strong church. It must have it! Whatever the church at large does for Florida let it be centred on Jacksonville first. They have already a true and tried nucleus for a Nazarene work there. A marvelous city of 125,000, rail and steam ship centre, geographically situated as a centre for the Nazarene work of the state, wonderful climate, tourist city, building by leaps and bounds and a splendid place for some body to immortalize themselves by building a real church for God and holiness. It looks as if the Spirit is leading that way now, Rev. J. E. Brascher of Crestview, Fla., has just closed a two weeks' meeting there, Rev. M. M. Bussey the Halleluiah Chariot Home Missionary is now attempting to open up a church that has been closed for some time. Brother Bussey seems well equipped to do a great good all over the state. Let the folks pray for Jacksonville, Rev. D. M. Reed is the pastor.

The Miami church is lengthening her cords. It has been said we are top heavy on Foreign Missions, having reached almost the top in per capita giving the past year. With an average of over a hundred dollars per month for several months, in September the local church here gave \$225.00 for foreign missions. We have a slogan "Not less Foreign, but more Home Missions." With this on our heart we have launched a Home Mission work in the heart of Miami by leasing a theatre with seating capacity of 600 to be used for regular Sunday night evangelistic services and especially to take care of the campaigns we have planned for the winter. We crave the prayers of all the saints scattered abroad.

Our District Assembly convenes Nov. 14th. We are planning special Home and Foreign missionary services with Dr. Reynolds, Dr. C. E. Hardy will also do evangelistic preaching and continue with us till the 25th. Florida also needs sanctified laymen who will "take" these different cities, such as Tampa,

SUNDAY SCHOOL LESSON REFERENCE

October 28. SOME MISSIONARY TEACHINGS OF THE PROPHETS. Lesson: Isa. 60:1-3; Jonah 4:10, 11; Micah 4:1-3; Zeph. 3:9.
GOLDEN TEXT: And the Gentiles shall come to thy light, and kings to the brightness of thy rising.—Isa. 60:3.

Devotional Reading: Isa. 42:1-9.

November 4. WORLD WIDE PROHIBITION.

Lesson: Psalm 101:1-8; Prov. 23:29-35.
GOLDEN TEXT: I will set no wicked thing before mine eyes. Psalm 101:3.

Devotional Reading: Psalm 63:1-7.

November 11. SOME MISSIONARY TEACHINGS OF THE PSALMS.

Lesson: Psalm 47:1-9; 67:1-7; 100:1-5.
GOLDEN TEXT: Let the people praise thee, O God; let all the people praise thee. Psalm 67:3.

Devotional Reading: Psalm 98:1-9.

November 18. OUR LORD JESUS A MISSIONARY.

Lesson: Matt. 9:35-38; Mark 1:29-39; Luke 8:1-3; 10:1; John 3:16, 17.

GOLDEN TEXT: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.

Devotional Reading: Psalm 40:1-10.

St. Augustine, St. Petersburg, Orlando and stay with it till the evangelist can do his best because of the better preparation, and surer preservation of the results.

J. L. ROBY

ELM GROVE HOLINESS CAMPMEETING CEMENT, OKLAHOMA

Twenty-two years ago W. H. Williams moved on a farm five miles east of Cement. Once or twice a year he called holiness preachers to hold meetings. A holiness band was organized, a camp shed built, and plans made for an annual campmeeting. Rev. Bud. Robinson and Brother C. A. McConnell held the first annual campmeeting in July 1907. The writer was sanctified wholly during that meeting.

For a few years God's work grew and prospered. But later the religious leaders, among whom were W. H. Williams, Rev. V. W. Shook, Rev. A. B. Hemphill, Rev. N. A. Wood (father of the writer) moved away, Father Paton went to Heaven, and the work died. For several years there has been a spiritual dearth in that community.

In June and July 1923 the writer preached twice a month at Fairview School House which is in the community mentioned above. In May Rev. Oscar B. Lyon, a holiness preacher from Indiana, had taken charge of the Methodist Church, which is two miles from Fairview school house. This church has been without a pastor for sometime and was dead spiritually.

Brother W. H. Williams, (who now lives at Bethany) Rev. Lyon, and the writer made plans for a union revival between the people who attended church at the school house, and those who attended the Methodist Church. The plans were submitted to the people of both places and were adopted.

The meeting began August 19th with Rev. Lyon, and the writer as evangelists, Miss Bertha Pults, Bethany, Okla., singer, Miss Irene Hackley and Mrs. J. G. Paton pianists, Mrs. Lyon and Mrs. N. E. Wood, children's workers. The evangelists and their wives, W. H. Williams, Miss Dora Williams, and Brother Guy Daniels camped on the ground. Brother Daniels used his gospel truck to haul our camping outfit, and the big tent from Bethany to the meeting and back, and he also rendered valuable service as a personal worker.

Space forbids giving the details of the many wonderful victories God gave us. He was present in every service. Eighty-one were converted or reclaimed and forty-nine sanctified. Everyone that was converted or sanctified went to work immediately. This writer has never seen better personal workers among young converts. One talented young man called to preach. He and his wife will make a team for God. Forty-one joined the Methodist Church where Brother Lyon is pastor.

A campmeeting committee was organized and plans were made to establish an annual campmeeting. Rev.

Oscar B. Lyon and wife, Rev. N. E. Wood and wife Miss Bertha Pults, and Mrs. J. G. Paton were called back as workers for next year. Some from other places have already said that they intend to go and camp next year, and we are looking forward to a great meeting.—N. E. Wood, Bethany, Okla.

MISSOURI DISTRICT

The work on the District is moving on. We are having some good revivals and God is saving and sanctifying souls in the old fashioned way. Praise God. Rev. Morgan and Professor Lowman both of Oklahoma have just closed a wonderful meeting at Malden, a good number were converted and sanctified. Sister Della Walker has just closed a fine meeting at Bell City church. Rev. Fetterhoff is now engaged in a meeting at Parma, Rev. W. T. Barnett is assisting our pastor, brother Brawley at Caruthersville. The church is doing well at that place. We have a meeting on at the Big Tabernacle at Holcomb, with Rev. Grace Edwards evangelist. We are expecting great things here, have had only three services and God has given us seven seekers, and many hands raised for prayer; there are some precious saints here, and we expect to organize a strong church at the close of this meeting. There are five places wanting an organization now. The field was never whiter, opportunity greater, prospects brighter than now. The outlook is good and the up look is better, thank God.

We have pastors for most all of our churches, and the few which have no pastors, arrangements are being made to supply at once. Our dear pastors are taking hold with new courage, faith and vision. We too are resuming our responsibility with new energy and faith in God and trust He will make it the greatest year and most victorious of all other previous years. We appreciate the letters of encouragement that are coming in from our pastors over the District.

We covet the prayers of all who read this report that God will help us to see the desire of our hearts. —E. C. Dees, District Superintendent.

KENTUCKY DISTRICT

—We are entering a new assembly year, and every thing bids fair for another glorious and successful year on the old Kentucky district. Never in her history has the district started an assembly year so well equipped with good strong pastors. We do not believe it possible to secure more strong successful pastors for a small district than we now have. This, we feel, means certain victory.

We have had some great revivals already, and are planning many more in the near future. The Ashby, Burton evangelistic party, consisting of Rev. A. D. Ashby, of Pleasant Hill, La., Rev. C. C. Burton, Delmar, Ky. and Sisters Elsie Martin and DeWitt of Ind., conducted a most successful campaign in Columbia, Ky. There was not a barren service from the first to the last nights of four full weeks. 136 prayed through in the old time way, and many sought and found Jesus in their homes, by the road side and every where. We organized a nice class of thirty members following this good meeting, and bought a nice church property in a fine location.

General Assembly Minutes and Church Manuals

Doubtless our folks are wondering when the new Church Manuals and the Minutes of the Sixth General Assembly will be ready for distribution. Preparing this material for the printers is a gigantic task, but our General Secretary is rushing the work as much as possible. No time will be lost when once the copy reaches the Publishing House.

Prices of these publications and estimated date of delivery will be announced in the Herald of Holiness within the next few weeks.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

CHRISTMAS SERVICE MATERIAL

The Star of the King

A new Christmas service, advertised for the first time. It gives a large and excellent assortment of recitations and songs for all departments of the Sunday school.

CONTENTS:

Songs: "Those Holy Voices," "O Come, All Ye Faithful," "Great Joy Today," "Long Ago," "Shining Stars Are We," "All My Heart This Night Rejoices," "Calm on the Listening Ear of Night," "To Lands Far Over the Sea," "Bethlehem," "The Spirit of Christmas," "Brightest and Best."

Readings: Responsive Scripture Reading, "What the Little Stars Heard," "Room for the Christ-child," "Bethlehem's Star," "Class Responsive Reading."

Prices: One copy 8c; a dozen 85c; 50 copies \$3.50; 100 copies \$6.00.

Christmas Helper No. 11

A supplementary book of Recitations, Drills and Songs for the Children's division. 86 readings, drills, etc., 9 songs, 32 pages. Price 20c per copy.

NAZARENE PUBLISHING HOUSE
2109 Troost Ave., Kansas City, Mo.

Rev. John Fleming had just closed the best meeting the Huntington church has ever witnessed. The aggressive pastor, Rev. Clyde E. Green received near twenty good members as results.

The writer has supplied the pulpit at Ashland the last two Sundays and souls prayed through each sabbath in the old time way. Rev. E. W. Wells, now of the San Antonio district, will soon have charge of this work, and we bespeak for him a most successful year in this booming city with its aggressive people.

A number of our pastors are planning to put on meetings and organize churches in nearby cities and towns this year. I believe our people are getting the vision for Home Missionary work as never before. Let us trust a mighty God for great things.—J. W. MONTGOMERY, Superintendent.

Among the Churches

CENTRALIA, WASHINGTON.

—The Lord is blessing the work here. We have one of the best pastors in the movement. He knows how to do things by faith and get results. He took this little church with eight members and started building a brick tile church, we had to buy our lot and all. God is wonderfully blessing, the church building will soon be up and God has added to our membership until now we have twenty-three and the end is not yet praise the Lord. Rev. D. P. Henry is our pastor, and he is winning the hearts of the people at this place by his humble, holy life. We see a great future for the work here. There are so many rich, unworked fields all around. We have the Boys State Training School on one side and the Girls State Training School on the other, with several milling and mining towns in reach of us and we intend by God's help to reach them all. Pray for us.—Ludie Davis.

GRAND ISLAND, NEB.

—On Oct. 7 we closed a ten days' meeting with Brother and Sister Aycock. This meeting was a great success with about thirty or forty seekers and some happy finders. Nine united with the church last Sunday. Our attendance was good from the very beginning to the close of the meeting. Brother Aycock is not excelled as a booster for the church and pastor. He knows how to do it.

Sister Aycock as a children's worker is one of the best in the land. All the expense of the meeting was met without a pull. When we came to Grand Island last June we had sixty-four in Sunday school with an enrollment of ninety-seven. Oct 7 we had one hundred and twenty-four present with an enrollment of one hundred and thirty-three. We want humbly and reverently to bow our heads and thank God the giver of all success that we may have had.—F. K. Smith.

"-He being dead yet speaketh-"

The influence of a godly life never ends. But some lives on account of the circumstances in which they are placed and as a result of God's purposes being carried out through them, are of especial blessing to the world. Such a life was that of Dr. B. F. Haynes.

Now that this beloved saint of God has been called to his reward, there will be renewed interest in his useful and godly life with its conflicts and triumphs and its uncompromising stand for the truth. It is therefore in order to call attention to his autobiography, "Tempest Tossed on Methodist Seas." If you have not read this book you have forfeited a genuine pleasure and have missed the inspiration which a reading cannot fail to bring.

The book has sold at \$1.50 but is now being offered at \$1.00 prepaid. Send your order to the Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

MITCHELL, IND.

—The church at this place is steadily marching on to certain victory under the leadership of our beloved pastor Rev. C. E. Pendry who is now serving his third year here. The Lord has given us some gracious meetings since the District Assembly. At one Sunday morning service one woman who had never been saved got under such conviction while Brother Pendry was preaching she began to pray aloud and he stopped preaching and we had an altar service. We are now engaging in a revival effort with Rev. E. E. Turner and wife of Indianapolis as our evangelists. The meeting is starting off well. The saints seem to be under a great burden for souls and we believe God will give us a revival if we pay the price for one. We covet the prayers of the HERALD family for this meeting. On the evening of the pastor's birthday about fifty members and friends of the church met at the parsonage after a neighbor had succeeded in taking Brother Pendry to the country for a drive. A large table was spread with good things to eat and when he returned every light was out and no one to be seen or heard. As he entered the lights were turned on and he was taken to the head of the table where the large birthday cake was arranged. He was so surprised he could think of very little to say. The evening was spent in singing the songs of Zion and ended with prayer. Brother and Sister Pendry are much loved by their people and a large number of others in the town and vicinity. They have the respect of the business men here who contribute largely toward our work. The church was never in better condition spiritually or financially than now. God has wonderfully blessed us with good pastors and evangelists during our short life of seven years whose services under God have contributed in bringing us to the place we now hold. We are not without attack from the enemy nor has the way all been strewn with flowers. There have been some thorny ways and severe battles and at times rough sailing but God has so wonderfully undertaken for us during these times that they were only stepping stones to higher ground. Not everyone in the town is especially in love with us but we have long ago got to a place where we can pray for our enemies and occasionally we see one repenting at our altars. We were delighted with the good reports from the General Assembly and rejoice in every victory we are able to gain in any department of our great church. We expect to fight in the battle until Jesus comes and do our best to get as many as possible ready for His coming.—Nellie M. Smith, reporter.

OLIVET CHURCH, KIRK, COLO.

—We have just closed a good revival, truly God was with us and about thirty people prayed through either for reclamation, regeneration or sanctification and five united with the church, and the church takes on new courage and new interest. Rev. G. F. and Birdie Owen of Nampa, Idaho were the evangelists and brother Owen preached the Word clean and clear and won the hearts of the people; he also understands the pastor's problems and he is a pastor's friend. Sister Owen was a master of the situation with her music and singing and any pastor who wants a good meeting will make no mistake to call them for they will render service that will be a blessing to any church. We also had a fine pounding and found five chickens, six pigs and a large quantity of groceries for which we praise the Lord. The revival is not over for some one prays through almost every Sunday night. We find a fine class of big hearted people in Olivet Church and we are all pulling together and fighting sin and the Devil and try to hold up the Son of God to a lost people. We ask the reader to breathe a prayer for us. On with the battle until Armistice Day.—J. A. Phillips, pastor.

HARVIELL, MO.

—We closed a good meeting at this place and had forty conversions some two or three sanctified and we believe the churches and town generally were affected by the meeting. The Rev. Grace Edwards an evangelist of the Church of the Nazarene did the preaching and her sermons were wonderfully great and powerful and highly appreciated by the church and the work of brother Crigbalma and wife and Miss Susie Sanders as singers and workers was helpful and appreciated.—A. R. Sanders, M. E. Church South.

GREELEY, COLORADO.

—We have much to praise the Lord for in this pretty city of twelve thousand people. Located in northwestern Colorado, fifty-two miles north of Denver and fifty miles east of the Rocky mountains, in the heart of the productive agricultural region, the sun shines almost continuously on us in the daytime and the Sun of Righteousness shines on us always. Our section of country has been hard hit by the financial depression of the great west which has affected all the churches, ours not escaping. God has graciously poured out His Spirit upon us and brought us along victoriously so far and we expect to keep on a-keeping on. Hallelujah! My family joined me on July 3, having moved from Nampa, Idaho, and we looked forward to blessed days in this needy field. My companion has been failing in strength for several months and we did not know her race was nearly run. After being with us six weeks, the chariot swung low and carried her away to her home in the "many mansions", leaving daughter and I to weep and wonder, for we had not expected the end so soon. God has wonderfully sustained us and the Comforter abides. Daughter has returned to N. W. N. College at Nampa for her senior year, and I am surely alone in the work. It seems best for me to leave the pastorate soon and enter the evangelistic field. Calls are coming from east, south and west and I feel the pull on me for evangelism again. Amen. God has helped us to raise the cash for various obligations during the summer and the faithful members are encouraged. There is nothing but "victory ahead" for Nazarenes who expect great things from God, and who carefully plan and undertake great things for God. In September we had the opportunity of having Miss Mary Brown of Seattle with us for a four-day lecture course on Moral Education which services were highly appreciated by our people and their friends. Too much cannot be said in favor of these conferences, and the times and their conditions demand no little study of the morals of the young, and Nazarene Churches would reap great benefits from the lecture course of Miss Brown who is well prepared for her work. Sister Brown is a loyal Nazarene and sister of our beloved Rev. H. D. Brown of Seattle, Washington. Several years ago our people built a splendid church in Greeley but so many families have moved to other states since then that the "faithful few" are encumbered with a large debt which has well nigh swamped them. Please talk to Father about the liquidation of this debt at an early date, and oblige. God is blessing our ministry here and we give Him all the praise. Amen.—Arthur F. Ingler.

HAVERHILL, MASS.

—The Haverhill church is still fighting the good fight of Faith. While sin and iniquity is on every hand, and the apostasy is increasing in the churches about us, the Lord of Hosts is in our midst. Our services are well attended, and the glory of God is on the meetings. There is a shout in the camp as we come together from time to time. I baptized five week ago Sunday, with others to be later on. We are praying for an old fashioned Holy Ghost revival this winter. We are finding it more and more difficult to reach the people, as worldliness is increasing. Yet, we must have some souls saved in spite of conditions. For our God is able for these times. Bless His Holy Name!—F. W. Domina.

IMPORTANT ANNOUNCEMENT

The price of the HOME BIBLE STUDY COURSE by John Matthews, D. D. will be increased after November 20th. Order it at once and get the present price. You will want it later; why not order it today and save money? Hundreds are studying the Bible at home. Nothing better for the young people.

October 16, 1923.

CAFE ELIZABETH, MAINE.
I have received lessons 1 to 6. First lesson is fine. Shall certainly encourage others to have the course.
GENEVA ROBINSON.

John Matthews
New Address, 7642 Brooklyn Ave.
Kansas City, Mo.

GRAND JUNCTION, COLO.

—We arrived home safely after a nice trip by auto from the General Assembly and found the church prospering and well fed under the ministry of Bro. F. M. Littlejohn during our absence. We are praising God for present victory, our church is under the burden for souls, and we are praying for and expecting a great revival with Dr. Henricks as evangelist beginning the last of November. Remember us in prayer.—W. S. Purinton, pastor.

ALEXANDER CITY, ALA.

—I am in a meeting at this city. Ten prayed through Sunday night, others have been sanctified during the meeting. This is new territory with prospects good for a church. We closed there October 21 and begin at Bogata, Texas October 24. Pray for us.—C. K. Spell, evangelist.

DYERSBURG, TENN.

—Since our Assembly in September I have held three meetings. The first one was held in a school house one mile from this place. We had good attendance, it was a time of seed sowing but many seemed to appreciate and enjoy the old time Wesleyan doctrine of Holiness. My next meeting was held in a Presbyterian church three miles from Dyersburg. The people had heard for the doctrine of holiness the teachings of the modern tongues doctrine. But the real thing got hold of many of their hearts and they rallied to the truth. I will continue to preach for them once a month. My third meeting was in a Methodist church south. We had a good meeting. Several were saved or sanctified wholly. Some very bright cases of sanctification. This meeting was truly an old time Methodist revival, large crowds were in attendance. This was my third meeting at this place, so I was no stranger to them. The people seem to appreciate the truth, and I am expecting to give them an appointment once a month. The fight is on and I never felt more like the battle than now. I am glad that I know Him whom to know aright is life everlasting. Yours in Him.—J. L. Sanders.

MINNEAPOLIS, MINN.

—We closed a nine days' revival Sunday October 14th. Saturday and Sunday the sixth and seventh it was our great privilege to have with us Rev. Bud Robinson and Rev. E. O. Chalfant. An all day meeting had been announced and advertised in the daily papers. The church was filled. In the evening we had to open the Sunday school room and that was packed also with people hungry to be fed with the good Canaan fruits and they were not disappointed. Some folks live in one place (church) and feed in another. I did for some time but two years ago this coming December the Lord told me to attend the Church of the Nazarene here. Rev. E. E. Wordsworth, our pastor, by faithful and prayerful work is building up a strong constituency. Many are looking our way. It is truly wonderful how God has put his hand of approval on our efforts. "Uncle Buddie" secured many subscriptions to the HERALD of HOLINESS and then with the assistance of Rev. Chalfant raised \$500.00 in subscriptions for our church building fund. A goodly number of seekers responded to the altar calls. Monday Rev. W. G. Schurman, Chicago, took the pulpit in the evenings and Rev. F. M. Messenger, Chicago, gave Bible readings in the afternoon from Revelation. We had just a fair attendance during the week services and a few seekers. On Sunday however, the closing day, God broke in on us and the "place was shaken." Thunder bolts and broadsides from the pulpit filled up the mourners bench and old time "praying through" was very much in evidence. Over fifty knelt at the altar during the day and over a hundred during the entire meetings. Sermons on Hell, Heaven, Judgment, Unpardonable Sin, and the old time themes do the business. I am convinced we need that brand of preaching in these days of pleasure and frivolity and church Apostasy. Will all who read this pray for our church here in Minneapolis and that God will give us souls every Sunday during the entire year. Amen.—S. S. Bright.

—Just recently closed a meeting with Brother Wm. Deal as evangelist and Pruddie Hannah as pianist. Our meeting was old fashioned, the conviction was old fashioned and the praying through was old fashioned. On the second Sunday morning of the meeting things seemed a little tied up and we felt it must break through so we had an old fashioned altar service, where the saints all came to pray and

hold on until we felt victory coming. We then turned it into a testimony service and urged the folks to mind God. One lady who had been a member of another church for years but who had grown cold, began to talk and ask people to pray for her that she might get on praying ground again. While she was talking the saints were praying that God would save her right there and the fire struck her. She shouted with nearly everybody else getting a touch of it and the fire spread all over the church. The service ended with an altar full of seekers. That night the tide was just as high and mighty conviction swept the congregation. One man looked at the picture of Christ we had hanging on the wall and said he just could n't stay away. We didn't try to keep count of the seekers and obtainers but it was a wonderful revival and is still going on through out the town. People are still under conviction and making restitution. Another great feature of this revival was the many who were either called to preach or renewed an old covenant they had made with the Lord to preach eight or ten years ago. One coal miner who had had a call for ten years settled to mind the Lord and the Lord has been blessing him in his work ever since and he is getting ready to go. Thank God. Pray for us.—L. H. and Alice Eakin.

PARIS, TENN.

—The Lord is indeed precious to us here and is blessing our work. We are starting in this year for a greater victory, we have taken some steps by faith. Our church has taken the support of a missionary and while it is quite an undertaking for this little band yet we believe God will help us. He wants His children to undertake large things for Him and trust Him to help them out. We are planning a revival in Paris to begin November 4. Pray that God may give us a great victory. November 9th and 10th there is to be held a convention in our churches of middle Tennessee and all of the churches of the western part of Tennessee. We are expecting this to be a time of great blessing. Your brother in Jesus.—E. T. Cox, pastor.

MALDEN, MISSOURI

—Our revival closed Sunday night, October 14th. The workers were Rev. F. R. Morgan of Ada, Oklahoma and Prof. and Mrs. Lowman of Bethany. Brother Morgan, by his pleasing personality won the hearts of the unsaved and this coupled with his plain, biblical preaching won the hearts of the saints. Prof. Lowman is surely in a class by himself. He is very much on fire for the Lord and his unique ways together with his wonderful voice, charmed the large congregations. As his accompanist, Mrs. Lowman is unexcelled.

We do not think it would have been impossible for us to have secured a better evangelistic party. We take great pleasure in recommending them to anyone wanting a real old-time Holy Ghost revival. We kept no count of the seekers and finders but our altar was filled night after night and from the be-

ginning the glory of God rested upon the services and there was not a barren service. The meeting ran over three Sundays, each being a great day. On the last one we had four services with the Sunday school in the morning, with an attendance of 200 and an offering of \$45.61. At the eleven o'clock service the glory of the Lord fell upon the service and the saints shouted, marched the aisles, wept and laughed till Brother Morgan had a very few minutes to preach. In the afternoon he brought a splendid message on tithing and a tithing band of forty-nine was organized. In the closing service thirty souls were in the altar and a number of them prayed through to definite victory. The Lord is still on the throne and vindicates His own. Since the meeting, our pastor Brother J. W. Roach has been bringing us some of his characteristically good messages, and while we were fortunate in the selection of evangelists, we congratulate ourselves on having an extra good pastor.—Reporter.

LOWELL, MICH.

—With God closing every other avenue, and laying a burden upon our hearts for this place we moved here after assembly. We at once laid plans for a revival meeting, having secured permission to hold the services in a run down Baptist church. Arrangements were made with J. E. Williams of Olivet, Ill. to come and help us. From the very beginning God gave us success, while the crowds were not large there was a good attendance with about thirty definite seekers at the altar, and foundation laid for a permanent work. The preaching of brother Williams was thorough and convincing and the spirit of the services good, and although we had no promises but God's the money came easy to meet the expense it not being necessary to take but one public offering, for which we praise the Lord. A number of subscriptions for the HERALD of HOLINESS were taken, and we expect that the readers of HERALD will hear from Lowell in the future.—Rev. Elmer L. Buck.

NORTH NASHVILLE, TENN.

—The greatest revival North Nashville, Church of the Nazarene has had closed Sunday night October 14, sister Harrington doing the preaching. God was present at each service and many souls found rest in Him. Sister Harrington brought some great messages and the shouts of new born souls could be heard at each service. God was present in great power. Friday night, October 5, was a regular soul feast. At the close of a special song by brother Sullivan and sister Harrington. "Angels get my Mansion Ready," and amid the shouts of God's saints the altar call was made and hungry souls filled the altar and a number found Jesus precious to their souls. Sister Harrington was unable to preach and the service was one long to be remembered by every one present. It was good to be here and every child of God received a blessing. Brother Dunlap led the singing and his help was appreciated by the church. Mrs. Vallie B. Dow was the pianist. The special songs by brother Sullivan, brother Stewart and daughter and son, Miss Fleck of Trevecca College and others were a great help and enjoyed by every one. There were thirty saved and sanctified, nine united with the church; finances came easy. We feel that the community was greatly helped by this meeting.—Vallie B. Dow, secretary.

OTTAWA, KANSAS

—Sunday Oct. 14th, we held our Annual Rally Day services. A special program of recitation and song was given at the Sunday school hour followed by an inspiring sermon by Dr. H. F. Reynolds, our senior General Superintendent. At this service five were taken into the church, two by letter and three by confession of faith. The sacrament of the Lord's Supper was also observed. Following the morning service a basket dinner was served which all enjoyed immensely. Immediately after dinner, Mrs. R. G. Coddling of Kansas City spoke on missions and organized a Woman's Missionary Society and then Dr. Reynolds spoke again to the delight and edification of all. There was to have been a baptismal service in the afternoon but this had to be postponed because of the lateness of the hour. In the evening our District Superintendent A. C. Tunnell brought a message in the power and demonstration of the Spirit and two bowed at the altar at the close of the service. At the evening service \$100.00 was pledged for missions. Sunday morning Oct. 21st, the pastor preached on Church Extension. He wondered whether



preaching on the general interests and institutions of the church would prove as helpful and as much of a blessing as other sermons might be, and after trying the experiment he has found it a great success. Folks got happy and blessed and all agreed that it was a great service. We expect to preach a special sermon in connection with each of the general and district interests of the church, the Lord willing. I believe if our preachers will do this, the district and general budgets will be more easily raised. Monday evening Oct. 22nd. the men of the church met together and organized a Brotherhood. In some cases we realize that this word Brotherhood has been brought into disrepute, but if you would read a copy of our constitution and bylaws, you would agree that there is not another Brotherhood just like it. We are predicting that it will be a great asset to our church. The outlook is good. We feel like traveling on.—E. R. Shook, pastor.

HUNTINGTON, WEST VA.

—We have just closed what many tell us is the greatest meeting that has been held in Huntington for years. Rev. John Fleming evangelist of Ashland, Kentucky gave us twelve nights and in all our days we have never seen as sweeping a revival in a few nights. From the very beginning the seekers began to come to the altar and they kept coming so fast and in such great numbers that we lost all count of them. Night after night the long altar and the front seats were filled with weeping souls. The last night they were seeking all over the church. To make the last night service more impressive while Bro. Fleming was preaching on hell, judgment and outer darkness the electric lights went out several times just as he was reaching a climax. The pressure was so intense and the conviction so deep that the scene when the altar call was made beggars all description. And they did pray through in a wonderful way. A good crowd of children prayed through as well as adults. The last Sunday morning we received thirteen members and at night received four and now more are seeking admission. We had good singing every night. For five nights we had a most excellent trap drummer and every night the pastor's two oldest boys assisted with a slide trombone. The singing was led by the pastor with his cornet. From the very first night the church was filled and night after night they crowded it to overflowing and many stood outside. All available space was utilized. The children gave up their seats and sat on the platform floor and along the altar rail. Preachers of several denominations entered heartily into the meeting. The expenses of the meeting came easily. We gave the evangelists over \$200.00 and the pastor received a \$50.00 love offering. On the last Sunday afternoon the pastor raised \$2,000.00, covering the debt on the church property. Evangelist John Fleming can get more folks to the altar than any man we have ever seen. He does not ride hobbies

and seems to always know what to do and when to do it.—Clyde E. Green, pastor.

RACINE, WIS.

—We have just closed a twelve days' convention in which the Lord moved the people and some were definitely blest. Rev. Bud Robinson and our District Superintendent, Rev. E. O. Chalfant, were with us the first five days and the Aeolian Quartet was with us the entire time. Racine is a difficult place to attract a crowd. Much of the populace is of foreign extraction, many of whom are ritual-bound and rum-soaked, with but little desire or sympathy for the gospel of holiness. Unlike former revivals efforts in this church, the people came in throngs until the church was filled, the gallery crowded and the lecture room—which was thrown into the main auditorium, was packed. We were hindered during the second week by continued rain, but the blessings of the Lord continued to rest upon us and people came on through the rain. Conviction rested upon us and souls wept their way to the Lord. Some who were at the altar have expressed a desire to unite with the church. "Uncle Buddie," loved us to death, nearly, and preached holiness in amore convincing manner than we had ever heard him before. The Aeolian Quartet are among our very greatest singers. Many who had not been in our church before came to hear them sing. We are encouraged to believe that the work will go forward with renewed strength.—Oscar Hudson, pastor.

PRINCETON, IND.

—We are glad to be able to report at the close of another revival that God came in mighty power. It was a hard fought battle of three weeks' duration the Devil contesting every inch of territory but there were about thirty-five professions for either regeneration or sanctification. The church was greatly helped. Rev. James Miller was the evangelist and his messages were searching and inspiring. Finances came easy, and we feel like traveling on, praise the Lord!—H. W. Cornelius, pastor.

REQUESTS FOR PRAYER

A brother from Yantis, Texas requests prayer for the healing of his body, for the salvation of his children and for a revival in his home town.

A sister in Kansas desires prayer for an unsaved husband and children.

"Will all the praying people pray for my being led out into a definite experience of salvation, and that I may receive the baptism of the Holy Ghost, also that I may be healed of spinal trouble and rheumatism. I am past 72 years of age. My eldest son asked prayer though the HERALD about 20 months ago for healing for me of high blood pressure. I did not know that any one was praying for my healing until afterwards. God still answers prayer. Praise the Lord for healing me. I thank you all for your prayers. Pray for my youngest son and his wife that they may be saved."—Mary R. Cosalman.

ANNOUNCEMENTS

NOTICE: Indiana District Annual Sunday School and Y. P. S. Convention will be held at Bluffton, Indiana December 5 to 7; opening service on Tuesday evening December 4, special evangelistic services will continue over Sunday December 9th. We urge our pastors to attend, all Sunday School and Y. P. S. to send two delegates. These conventions have been very profitable and inspiring and we are arranging a splendid program. We are praying for a great convention. Write Morris Himler, pastor, for information.—J. W. Short, District Superintendent.

NOTICE: Kindly permit me, through the HERALD OF HOLINESS, to state that I have gone back into the Methodist Episcopal church, thus severing my connection with the Church of the Nazarene; and my brethren of the Missouri District have received me cordially and have reinstated me into full membership again. If at any time I think it necessary for a further statement, I will be pleased to give it. In the meantime assuring you of my love and prayers, I remain.—Edward R. Kelley.

RECOMMENDATION: I am glad to recommend Evangelist G. F. Owens and wife, Mrs. Byrdie Owens as worthy evangelists and singers. Brother Owen carries commission from the Idaho-Oregon District.—A. E. Sanner, District Superintendent.

RECOMMENDATION—To any pastor, District Superintendent, or District, who is in need of a deaconess, pianist, stenographer, or assistant pastor, we take pleasure in recommending Miss Anna Newman as being a young lady of sterling character, thoroughly reliable and competent of filling with credit any of the above positions mentioned, and her service is now available. Write her care of First Church of the Nazarene, Detroit, Michigan.—Marvin S. Cooper, Pastor.

NOTICE—There are vacancies on the Alberta District for several live pastors. If God is talking to you about this great and needy field, write the District Superintendent, Rev. Chas. E. Thomson, Box 25, Didsbury, Alberta, Canada. Be sure and give references.

RECOMMENDATION—Rev. Mrs. A. M. Cooley, founder, and for nearly two years superintendent, of the mountain mission station at War Creek, Kentucky, is now entering the evangelistic work, and is hereby commended to any who need her service. Her address at this time is 233 North 9th St., Indiana, Pa.—J. W. Montgomery, Superintendent Kentucky District.

GREAT UNION MINISTERIAL CONVENTION

There will be a Union Ministerial Convention by and between the ministers of the Church of Christ in Christian Union and the Church of the Nazarene at Xenia, Ohio. The convention will open with a love feast and message on Wednesday evening. Ministers of other denominations are invited to attend and enjoy this feast of fat things.

The object of this convention is to bring about a closer fellowship in devotion and a greater measure of mutual benefit in service for the promotion of the kingdom of God by the spread of Scriptural holiness among the six million people within the state of Ohio. There will be interesting papers read and discussions on topics touching the work of the pastor, evangelist, etc. Rev. M. G. Standley, President of God's Bible School, Cincinnati, Ohio will address the ministers daily. Others able speakers will address the convention on subjects that will prove a lasting blessing to those attending. We hope to make this convention prove a time of intensified schooling for our holiness ministry of Ohio. Free entertainment will be given by the church at Xenia, Ohio. However, we urge all who plan coming to drop a card to Rev. Frank Watkin, for a word in time will greatly assist the church in arranging for the comfort of the visitors. Remember the date and plan to attend. Pray much that the blessing of the Lord will rest upon this gathering of our holiness pastors, evangelists, and Christian workers.

REV. E. A. KEATON, Moderator Church of Christ in Christian Union, Chillicothe, Ohio.

REV. N. B. HERRELL, District Superintendent, 1455 Hunter Avenue, Columbus, Ohio.

Just Off the Press

The Bible vs The Tongues Theory

By Rev. B. F. Neely, Ph. B., B. D. There are constant inquiries for something sound, sane, logical and convincing on the "tongues question." We are greatly pleased to add this new book to our list of publications.

Dr. J. B. Chapman, in the Introduction, says: "Brother Neely has been an earnest student of the Bible and of religious phenomena for twenty-five years. He is a careful student, a peerless reasoner and a soundly spiritual man. He is, therefore, well qualified to speak and write on the subject in hand.

"The author's sanity and fairness will commend themselves to all, and the argument presented is so complete and so unanswerable that many are certain to find the light which they need. This book is worthy of a very wide circulation and my earnest prayer is that it may reach and bless its thousands of readers."

Prepaid Price, 25 Cents

Nazarene Publishing House, 2109 Troost Ave., Kansas City, Mo.

Notes and Personals

Rev. E. C. Krapf, formerly of Bloomsburg, Pa., has taken the pastorate of the Wesleyan Church of the Nazarene at Lehighton, Pa.

The new church at Monongahela, Pa., of which Rev. F. G. Strickler is the pastor, has purchased a red pressed brick church in a fine location in that city and has paid \$1,500 on this property since they were organized in July. Brother Strickler requests prayer for the work there.

Rev. Arthur F. Ingler, pastor at Greeley, Colo., who has recently been bereaved by the death of his companion, writes that he will leave the pastorate for the evangelistic field. His headquarters will be in Nampa, Idaho, where his daughter Olive is attending school.

Evangelist C. A. Strait, who is holding a tent meeting at Bay City, Mich., writes that the prospects are good for the organizing of a church there, and requests prayer that God's word "may have free course in the salvation of souls and the sanctification of believers." Also that the Lord will open up the way for a suitable building.

TELEGRAMS

HERALD OF HOLINESS: Berkeley, Calif.
A real old-fashioned revival closed in Oakland First Church Sunday night. Fred St. Clair, evangelist, was mightily used of God. People saved, sanctified and healed in the old-fashioned way. About one hundred seekers at the altar. God is blessing the church in every department with increase. Sunday school attendance largest in its history.

RALPH C. GRAY, Pastor.

HERALD OF HOLINESS: Ashtabula, Ohio.
Another good revival; Theo. Elsner and wife of Brooklyn, N. Y., evangelists. Ninety-two seekers and ten joined the church. Eighty-six subscriptions for the HERALD. Over \$700 raised for all purposes. Workers were called for a meeting next year. God still lives and answers prayer.

FRANK AND HELEN LEHMAN, Pastors

HERALD OF HOLINESS: Austin, Texas.
Souls are praying through. Wonderful times of victory. Rev. A. G. Jeffries will hold meeting here November 7 to 13. Expecting a great revival.

IVAN L. FLYNN, Pastor.

HERALD OF HOLINESS: Georgetown, Ill.
Great revival on with C. W. Ruth. Over twenty in the fountain last night, tide rising. Great burden of prayer on homes and dormitories. Classes scenes of prayer and victory.

M. F. GROSE, Pastor.

NAZARENE PUBLISHING HOUSE: Fronia, Texas
Meeting going at high tide, great crowds. Good is blessing. Close here the 25th begin in Arkansas City, Kansas 28th, let all readers pray for a great meeting in Arkansas City.

A. F. DANIEL, Evangelist.

DEATHS

DEAN—Sister Alice Williams Dean was born in La Plata, Mo., March 30, 1863, and fell asleep in Jesus on their ranch near Grand Junction, Colo., October 4, 1923, aged 60 years, 6 months, and 4 days. Her early life was spent in Missouri and in 1885 she moved with her parents to Colby, Kansas, where she was married in 1886 to J. D. Dean. To this union were born five children, a daughter, Mary, who died at the age of 4 years, a son, Floyd, who lived 27 years and Howard, who lived 23 years. One daughter, Mrs. Minnie Ponsford and one son, Charles D., remain. The family moved to Grand Junction, Colorado, in 1902, and have since resided in and near that city. She had been in poor health for several months but the end came rather suddenly from pneumonia. Besides the sorrowing husband and children, there remain to mourn her loss her aged mother in Nebraska, three sisters, one brother and a host of friends. Sister Dean was converted in the M. E. Church at the age of 12 years and was sanctified over 30 years ago under the ministry of Rev. Irwin at Colby, Kansas. She had always been a Methodist until the Church of the Nazarene was organized in Grand Junction five years ago at which time she cast her lot with them and has been a faithful and zealous supporter of the work in every way possible. She has passed through more than her share of dark times in her life through the loss of loved ones, but through it all she has shown a true Christian fortitude and her faith in God never wavered. Her good influence will be greatly missed at home, in church and among her many friends. In the absence of her pastor, the funeral was conducted by Rev. J. F. Hanson of Montrose, Colo. After a very touching service in the Nazarene Tabernacle, the body was laid to rest in Orchard Mesa Cemetery from which we expect her to arise triumphantly at the resurrection of the just.—W. S. Purinton, Pastor.

BROWN—D. V. Brown was born near Springfield, Illinois, March 12, 1883, and passed to his eternal reward September 14, 1923, being forty years and six months of age. He was converted about twelve years ago at Grandfield, Oklahoma and united with the Methodist Episcopal Church. He moved to Lake Charles, Louisiana in 1918 and united with the Church of the Nazarene there, after which he moved to Houston and united with the Church of the Nazarene here May 22, 1921. From the time of his conversion Brother Brown was hungering for holiness and often sought earnestly for the experience; but being very conscientious, and fearing he might profess more than he actually possessed, he did not get established in the sanctified experience until the fifth Sunday in April, 1923. He was gloriously sanctified and from that time until the death angel called him his beautiful and devoted life was a blessing to all who came in contact with him. He was a strict tither, a Sunday school teacher and a member of our church board, and his sudden and unexpected death was an awful shock to his family and the entire church. Being an employee of the telephone company and knowing that he was constantly exposed to danger he testified in service at the church that he lived in constant fellowship with God and ready to go at any time. Just a few days later while in good health and the prime of life he was instantly killed by a live wire, leaving a wife, Mrs. Stella Brown, one son, Lee Emmerson, age fifteen years, and two daughters, Rose Christine, age eleven years, and Cilda Fay, age 22 months. Funeral services were held by the pastor at the church Sunday afternoon and the remains laid to rest in Hollywood Cemetery to await the resurrection of the just.—W. D. McGraw, Pastor.

ROBEN—Nancy Trent Roben was born in Knoxville, Tennessee, August 28, 1840, and departed this life at the home of her daughter, Mrs. May Roben Virgil, in Los Angeles, California, September 24, 1923, at the ripe age of 73 years. She was united in marriage to Pleasant Roben sixty years ago to this union was born a large family of beautiful children of whom two sons and three daughters and seven grandchildren remain to cherish the memory of a beautiful, godly mother and grandmother. Two stalwart sons having preceded their parents just a few months apart, both having succumbed to that dread disease, tuberculosis, contracted while they were in the service of their country. Her Christian fortitude at that time with which she so triumphantly exclaimed, "The Lord gave and the Lord hath taken away," was a benediction to all who knew her. Brother and Sister Roben came to Los Angeles in 1894 and united with the First Church of the Nazarene, of which they remained faithful members until translated to the church triumphant. Although they were often deprived of the privilege of God's house on account

of the serious accident that befell Sister Roben several years ago and from which she never fully recovered. One of the cherished memories of the writer is that of Brother Roben wheeling the chair of his invalid wife to God's house on Sabbath morning, although many blocks intervened between their home and the church. But no sacrifice was ever too great nor service too small for Brother and Sister Roben to render for God or His cause. One beautiful morning just three years to the day, Brother Roben crossed the street to the home of a neighbor and informed him that he was going to heaven that day, for God had told him so. After eating their noonday meal together and while Sister Roben was out of the room for a moment his beautiful spirit gently took its flight. "And he was not, for God took him." Rev. C. H. Babcock, the pastor of First Church, was absent from the city when both these precious souls departed, so the funeral services were conducted by two elders, Rev. Robert Pierce from First Church and Rev. C. H. Gaskill of the Presbyterian Church an old friend and neighbor of the family who spoke very appropriately from the beautiful words of David, found in 2 Samuel 1:23. "They were lovely and pleasant in their lives and in death they were not divided." A very beautiful song was rendered by two of her grand-daughters, "My Mother's Beautiful Hands." Her body was laid to rest by the wood cemetery to await the resurrection morning side of her husband and sons in beautiful Ingles when the dead in Christ shall rise to meet him in the air.—Mrs. M. J. Smoot.

"No indeed I do not want the time to slip by for the renewal of my paper. It is too precious. Every department of the paper is excellent. The brethren write such soul inspiring articles, and the Questions and Answers column is fine and very instructive. It is a joy to read of the salvation of precious souls in the different churches.—Mrs. D. M. Bond, Ill.

"I certainly enjoy and am helped by your paper. I think it is one of the best if not the best paper published. Am not a member of the Nazarene church but believe the truth it proclaims. Received the experience of holiness before I ever heard it preached and found that the doctrine of truth and holiness just fitted my experience. Have no suggestions to offer only to keep it up to the highest standard of spiritual helpfulness. Enclosed find \$1.50 for subscription to the HERALD OF HOLINESS for the year 1923."—Mrs. C. T. Peterson, Cal.

"The HERALD is the best paper of all our holiness papers and I am praying for its circulation to go over 25,000."—A. R. Shepherd, Mass.

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DIRECTORIES

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Residence, 2901 Troost Ave.	
Office, 2905 Troost Ave.	
Alabama (Alabama City, Ala.).....	October 31-November 4
Georgia (Mannassas, Ga.).....	Oct. 7 to 11
Florida (Miami, Fla.).....	November 14-18
J. W. GOODWIN.....	Pasadena, Cal.
1850 N. Sierra Bonita Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
Arkansas (Bentonville, Ark.).....	November 7-11
Louisiana (Shreveport, La.).....	November 14-18
R. T. WILLIAMS.....	Dallas, Texas
208 North Rosemont Ave.	
Office, 2905 Troost Ave., Kansas City, Mo.	
San Antonio (Temple, Tex.).....	October 31-November 4
Little Rock (Hot Springs, Ark.).....	November 7-11

All Assemblies are to begin at 9 a. m. Wednesday, on the date given, and to be preceded with evangelistic service on Tuesday night at 7:30.

Evangelists' Slates

Asolian Quartet, 1754 Washington Blvd., Chicago, Ill.	
G. M. and Ina Lee Akin, Peniel, Texas:	
E. H. Alger, Bethany, Okla.:	
Mack Anderson and wife, 519 E. 8th St., Hutchinson, Kansas.	
Willie F. Anderson, Collinsville, Texas:	
Mrs. E. M. Arnold, 1379 Burrage St., Portland, Ore.	
Jarrette and Dell Aycock, 2109 Troost Ave., Kansas City, Mo.	
Cleveland, Ohio.....	November 1-18
Chicago, Ill. (6342 Kimbark Ave.).....	Nov. 19 to Dec. 2
Marion, Ohio.....	Dec. 3 to 16
R. S. Ball, 218 E. 4th St., Hutchinson, Kas.:	
A. F. and Lenora T. Balsmeier, 1018 Filmore St., Topeka, Kas.:	
Omaha, Neb.....	October 28 to November 11
Eula E. Barnard, Song Evangelist, 477 Fifth St., Lowell, Mass.:	
T. E. Beebe, 333 Orange Ave., Long Beach, Cal.	
Fort Wayne, Ind.....	November 1 to 25
Rev. C. E. Balew, 1306 Fourth St., Wichita Falls, Texas:	
M. B. Benjamin, Song Evangelist, Williams, Ind.:	
M. L. Baltzore, Millen, Ore., Box 0107:	
P. P. Belaw, Upland, Ind., Box 243:	
James M. Bell, 129 Third St., N. E., Washington, D. C.:	
W. G. Bennett, Billings, Mont.:	
M. E. Borders, 6349 Normal Blvd., Chicago, Ill.:	
M. T. and Lida Brandyberry, 1318 Congress Ave., Indianapolis, Ind.	
J. E. Brasher, Crestview, Fla.:	
Lawson and Irene Brown, Song Evangelists, Bethany, Okla.:	
Elmer L. Buck, 3219 1/2 East Casson St., Jackson, Mich.:	
Mrs. Lois Wise Brenninger, 883 E. Center St., Marion, Ohio:	
F. C. Brown, 311 Front St., Portsmouth, Ohio (Text 25260):	
Lyman Brought, Pottsville, Mich.:	
Van Hook, N. D.....	November 1 to 18
Clarkfield, Minn.....	Nov. 22 to Dec. 9
C. C. Burton, Delmer, Ky.:	
Highway, Ky.....	Oct. 13 to Nov. 4
W. M. Bervse and Wife, 1298 Wesley Ave., Pasadena, Calif.	
Florida Campaigns.....	Oct. 14 to April 1
W. R. Cain, 615 South Vine St., Wichita, Kas.:	
Dayton Ohio.....	Oct. 28-Nov. 11
Bicknell, Ind.....	Nov. 15-Dec. 2
M. C. Cagle, Buffalo Gap, Texas:	
James E. Campbell, 1535 S. Armstrong St., Kokomo, Ind.:	
Edmund T. Campbell, 521 Miller Ave., Portland, Ore.:	
Rev. W. C. Canary, 628 W. Wash. St., Greensburg, Ind.:	
Roscoe C. Carrell, pianist, Cedar Hill, Texas:	
Dr. Edw. E. Carr, 5483 Dorchester Ave., Chicago, Ill.	
Lennie Cargill, 523 West P. Ave., Oklahoma City, Okla.:	
Frank Catanesse, Hagerstown, Ind.:	
J. B. Chapman, 2109 Troost Ave., Kansas City, Mo.:	
C. C. and Flora Ruth Chaffield, 107 Grand Blvd., Hamilton, Ohio:	
Indianapolis, Ind. (South Side).....	Oct. 25 to Nov. 11
Mrs. Mary T. Chink, 7731 12th Ave., N. W., Seattle Wash.:	
J. A. Collier and wife and Collier Band, Pilot Point, Texas:	
J. H. Crawford, Hooker, Okla.:	
W. F. Cleghorn, Bethany, Okla.:	
Prof. C. C. Conley, Song Leader, 284 East York St., Akron, Ohio.	
E. M. Cornelius, Princeton, Ind.:	
Ernest Caryell, Wilmet, N. Dak.:	
F. W. Cox, Lisbon, Ohio, Box 441:	
Mary A. Custance and Annie S. Allen, Gorham, Me., R. F. D. 8.	
Earl E. Curtis, 141 Dayton St., Louisville, N. Y.:	
Frank Daniel, 807 W. 41st St., Los Angeles, Cal.:	
A. F. Daniel, Chase, Kansas:	
Willard and Edith Davis, Singers, 931 E. Cherokee St., Eola, Okla.:	
William Deal, Ashland, Ky.:	
T. B. Dean, London, Tenn.:	
F. N. DeBoard, Davenport, Okla.:	
Marion and Dean Derroll, Diagonal, Iowa.	
Johannie and Jackie (wife) Douglas, Song Evangelists, 4204 Juliette St., Dallas, Texas:	
Charles Dye, 420 Jackson St., Paulding, Ohio:	
Grace Edwards, Thompsonville, Ill.:	
B. H. Edwards, 1024 E. St., Lincoln, Neb.:	
C. P. Ellis, Box 34, Montrose, Colo.:	
M. Ellis, Bethany, Okla.:	
Los Angeles, Cal.....	Oct. 26-Nov. 11
(care Rev. W. C. Frazier, 1341 E. 60th St.)	

W. E. Ellis, Box 452, Ada, Okla.:	
C. E. Ellsworth, R. R. 9, Greenfield, Ind.:	
Theo. Elmer and wife, 214 Beach 146 St., Neponset, L. I., N. Y.:	
Warren, Ohio.....	Oct. 26-Nov. 11
Rio Grande, N. J.....	Dec. 1 to 16
Stockdale, Pa.....	Nov. 13-25
Geo. W. Erskine, Millfield, Ohio:	
Henry C. Ethall, Springfield, Ore.:	
I. D. Farmer, Hugo, Okla.:	
Kirby Fields and Wife, Song Evangelists, 2819 Monroe St., Anderson, Ind.:	
B. T. Flanery, R. F. D. No. 3, Clam Falls, Wis.:	
Sons Fleming, Ashland, Ky.:	
Pasadena, Cal.....	Nov. 4-18
Pomona, Cal.....	Nov. 24 to Dec. 9
John Fleming, Ashland, Ky.	
Pasadena, Cal.....	Nov. 4-18
Cambridge, Md.....	Nov. 28 to Dec. 9
J. E. Gair, Olivet, Ill.:	
C. J. Garrett, 208 North Agate St., Paola, Kas.:	
W. J. Gilley, Olivet, Ill.:	
Blanch, Mo.....	Nov. 8 to 25
E. A. Girvin, 2109 Troost Ave., Kansas City, Mo.:	
Rev. Dr. W. T. Givens, 126 Mason Ave., Bowie, Texas:	
G. W. Gottshalk, 2528 W. Broad St., Philadelphia, Pa.:	
Ralph S. Griswold, Pemeboag, Mich.:	
J. Walter and Bessie Marie Hall, Bethany, Okla.:	
Lee L. Hamric, Hamlin, Texas:	
G. M. Hammond, Wilmore, Ky.:	
W. W. Hanks and wife.	
R. A. and Bessie Harris, Song Evangelists, Box 153, Bastrop, Tex.:	
A. D. Henricks, D. D., 1438 E. Washington St., Pasadena, Cal.:	
Montrose, Colo.....	Nov. 7-25
Grand Junction, Colo.....	Nov. 28 to Dec. 16
Edna Wells Hoka, 417 Barr St., Carterville, Ill.:	
W. F. Herbig, Buffalo, N. Dak.:	
F. E. Hill, 1170 E. 43rd St., Los Angeles, Calif.:	
A. R. Hodges, 2215 West Oak St., Louisville, Ky.:	
R. T. Hodges, Bethany, Okla.:	
Nettie Hudson, 3304 Washington Ave., Racine, Wis.:	
J. E. Hughes, Kingswood, Ky.:	
A. Columbia Hudson, Greenville Park, Beacon, N. Y.:	
Ural Hollenback and Wife, 2109 Troost Ave., Kansas City, Mo.:	
Roy L. Hollenback, Clarence, Mo.:	
J. W. Hunt, No. 4, Nampa, Idaho:	
R. W. Hunter, 3919 5th St., Chico, Cal.:	
J. E. Hutchison, 3006 Rockefeller Street, Everett, Wash.	
Tillamook, Oregon.....	November 1 to 18
Arthur F. Ingler, 90 N. W. College, Nampa, Idaho:	
Alma Irick and Wife, Pilot Point, Texas:	
Rev. G. F. Jacobs, University Park, Iowa	
Webster City, Ia.....	Oct. 6-Nov. 4
Roy J. Jacobs, Caney, Okla., Box 68:	
A. H. Johnston and Wife, Song Evangelist, 800 Princeton St., Akron, Ohio:	
Lew Jones, Ada, Okla.:	
Salem, Ore.....	Nov. 9 to 25
Enterprise, Ore.....	Nov. 30 to Dec. 16
E. R. Kelley, 726 Manhattan Ave., Pasadena, Cal.	
Mrs. J. Kennedy and Wife, singers, Box 675, Collins, Texas:	
F. W. Kiewel, Sylva, Kas.:	
Woodbine, Kas.....	Oct. 28 to Nov. 11
J. A. Kirkham, 691 East 46th St., Los Angeles, Cal.:	
R. J. Kirkland, Ellis, La.:	
Annabel Latimer, Song Evangelist, 808 E. 8th St., Tulsa, Okla.:	
M. R. Lee, 518 E. Sears St., Denison, Texas:	
D. B. Lee and Daughter, 1016 W. Noble Ave., Guthrie, Okla.:	
E. Arthur Lewis, 341 W. Marquette Rd., Chicago, Ill.:	
M. R. Lewis, Holly St., Nampa, Idaho:	
M. F. Lianard, 1521 New Hampshire Ave., Lawrence, Kas.:	
Jack Linn and wife, Oregon, Wis.:	
Steele, N. Dak.....	Oct. 28-Nov. 11
V. W. and Marguerite Littrell, 425 N. Summer St., Beatrice, Neb.:	
Caney, Kas.....	Oct. 23 to Nov. 11
Windom, Kas.....	Nov. 15 to Dec. 2
J. Warren Lowman, Bethany, Okla.:	
Chicago, Ill.....	Nov. 1 to 15
M. M. Lowrey, 1404 Lincoln St., Amarillo, Texas:	
Theo. and Minnie Ludwig, 772 North Euclid Ave., St. Louis, Mo.:	
Hale, Colo.....	Oct. 16-Nov. 4
Arnel, Colo.....	Nov. 5-18
Wray, Colo.....	Nov. 20 to Dec. 9
W. W. Lovelless, London, Ohio:	
Mabel R. Manning, Song Evangelist, Nahant, Mass.:	
Thomas S. Marshall, R. D. No. 1, Box 27, Van Nuys, Calif.:	
Chas. Maxson, 814 Newell St., Walla Walla, Wash.:	
John Matthews, 4045 Benton Blvd., Kansas City, Mo.:	
J. B. McBride and wife, 481 South Lake Ave., Pasadena, Calif.	
Lynn, Mass.....	Nov. 1-18
Washington, D. C.....	Nov. 20 to Dec. 9
Grace McLemore, Singing Evangelist, Olivet, Ill.:	
J. L. McLendon, Moultrie, Ga.:	
R. A. McCann, The Ardmore, Indianapolis, Ind.:	
W. T. Means, 1802 Park St., Keokuk, Iowa:	
I. B. Medler and wife, Brewton, Ala.:	
C. O. Miller, 429 W. 37th Place, Los Angeles, Calif.:	
James Miller, 1249 N. Holmes, Indianapolis, Ind.:	
Vinechester, Ind.....	Oct. 22 to Nov. 11
Paulding, Ohio.....	Nov. 12 to Dec. 2
Miss Lena Montgomery, 518 Sante Fe St., Alva, Okla.:	
George and Effie Moore, 1204 Comer Ave., Indianapolis, Ind.:	
Dunreith, Ind.....	Oct. 28-Nov. 11
John E. Moore, Song Evangelist, 4013 S. Western Ave., Los Angeles, Calif.:	
J. E. Moore, Prescott, Ark.:	
J. E. L. Moore, 242 N. Wilcott St., Indianapolis, Ind.:	
Paul F. Moore, 1408 Hunter Ave., Columbus, Ohio:	
A. M. and Minnie Morris Moorehead, Paulding, Ohio:	
J. W. Montgomery, Plantersville, Miss.:	
F. R. Morgan, 712 West 9th St., Ada, Okla.:	

R. L. Morgan, 2206 Central Ave., Anderson, Ind.:	
Herchel Murphy, Jewett, Texas.	
Wm. O. Nease, Olivet, Ill.:	
B. F. Neely, Bethany, Okla.:	
H. T. Nyhus, 1342 Brand St., St. Paul, Minn.:	
G. F. and Byrdie Owen, Nampa, Idaho:	
Yuma, Arizona.....	November 1 to 18
John R. Patrick and Daughter as singer, Care of Layman Press, Jamestown, N. D.:	
L. M. Payne, Bethany, Okla.:	
Mrs. Fannie Payne, 1021 W. Reno St., Oklahoma City, Okla.:	
Miss Louise Pinnell, 2305 N. Liberty St., Salem, Ore.:	
O. T. Pope, 101-18 S. Vincennes Ave., Chicago, Ill.	
A. A. Price, Denton, Md.	
F. E. Putney, 207 E. Millwood, Wichita, Kas.:	
P. C. Ramsey and wife, West Huntsville, Ala.:	
Lawrence Reed, Newell, W. Va.:	
C. A. Reney, 2 Roberts Ave., Danbury, Conn.:	
J. E. Redmon and wife, Brookville, Ind.:	
L. S. Redwine, 832 Baltimore Ave., Ft. Worth, Texas:	
E. S. Rhodes, Pasadena University, Pasadena, California:	
Oliver A. Rife and Nina Dean, Thomson, Ga.:	
C. C. Rinebarger, Song Evangelist, New Albany, Ind.:	
C. E. Roberts, 2905 Troost Avenue, Kansas City, Mo.:	
Bob Robinson, 2109 Troost Ave., Kansas City, Mo.:	
Charles Robinson and Brown, Bethany, Okla.:	
J. A. Rodgers, 492 E. Main St., East Palestine, Ohio.	
C. W. Roth, 1333 Newland Ave., Indianapolis, Ind.:	
Brooklyn, N. Y.....	Nov. 2 to 11
New Castle, Pa.....	Nov. 14 to 25
Minneapolis, Minn.....	Nov. 30 to Dec. 9
R. A. Shank and Wife, 191 North Ogden Ave., Columbus, Ohio	
La Habra, Cal.....	Oct. 21 to Nov. 4
Whittier, Cal.....	Nov. 4 to 18
Pomona, Cal.....	Nov. 18 to Dec. 2
Schurman-DuLong, 73 Main St., Wareham, Mass.:	
M. B. Shade, Florida City, Fla.:	
E. E. Shellhammer, 5419 Iuleta Drive, (Los Angeles, Cal.)	
Modesto, Cal.....	Oct. 28-Nov. 11
W. E. Shepard, 1260 N. Sierra Bonita Ave., Pasadena, Cal.	
Brea, Cal.....	Oct. 21-Nov. 11
F. B. Smith and Family, 4434 View St., Oakland, Calif.:	
Guy V. Smith, Box 261, Logan, W. Va.:	
M. P. Smith and Wife, Calumet, Okla.:	
Burt Sparks, Song Evangelist, 435 East 24 St., Seymour, Ind.:	
Jos. N. Speakes, 2220 Troost Ave., Kansas City, Mo.:	
C. K. Spell, Bethany, Okla.:	
Fred St. Clair:	
Vancouver, Wash.....	Nov. 4 to Dec. 16
C. S. Stebbins, Waterville, Vt.:	
Chas. A. and Lennie M. Strail, 234 Wright St., Cadillac, Mich.	
M. E. and Della B. Stretch, El Paso, Ill.:	
B. D. and Margaret Sutton, 2905 Troost Ave., Kansas City, Mo.:	
Cincinnati, Ohio.....	Nov. 4-18
Detroit, Mich.....	Oct. 14-28
Howard W. Sweetser, Ashley, Ill.:	
De Witt, Arkansas.....	Oct. 2-Nov. 11
F. V. Taylor, Delmer, Ky.:	
J. A. Tench, Virden, Man., Canada:	
Bestville, Sask.....	Oct. 21 to Nov. 4
Bartville, Sask.....	Nov. 5 to 18
Shakleton, Sask.....	Nov. 19 to 30
W. A. Terry, Hamlin, Texas:	
J. D. Thompkins, 149 West 6th St., East Liverpool, Ohio:	
M. E. Tyler, Belton, Texas, R. 5:	
C. E. Toney, Peniel, Texas	
E. E. and Ora J. Turner, 1049 Congress Ave., Indianapolis, Ind.	
Mitchell, Ind.....	Oct. 14-Nov. 4
Elkart, Ind.....	Nov. 11-Dec. 2
M. W. Tullis, R. D. 1, Box 651, Pasadena, Calif.:	
L. C. Turner, Wann, Okla.:	
Rev. Jesse Uhler, Clearwater, Kansas	
Augusta, Kas.....	Sept. 30-Nov. 1
Clearwater, Kas.....	Nov. 1 to Dec. 1
J. H. Vance, 1008 E. East St., Bloomington, Ill.:	
N. B. Vandall, Song Evangelist, Akron, Ohio, 624 Merton Ave.	
Rev. H. M. Vriedenburg, 1136 Hayes Ave., Racine, Wisc.	
Geo. Ward, 526 54th St., Los Angeles, Cal.	
J. S. Wallace, Carterville, Ill.:	
R. H. M. Watson, College Heights, Meridian, Miss.:	
Mrs. DeLance Wallace, 308 12th Ave., North, Seattle, Wash.	
Kenneth and Eunice Walls, 2115 Barth Ave., Indianapolis, Ind.	
Shreveport, La.....	Oct. 26 to Nov. 11
San Antonio, Texas.....	Nov. 18 to Dec. 2
C. C. White, 4454 Conn. St., Gary, Indiana.	
Kendall S. White, 418 S. 4th, Bonham, Texas:	
Mark Whitney, Ada, Okla.:	
Ernest E. Wiggins, 30, Laurel St., Richmond, Ind.:	
J. E. Wigfield, Burr Oak, Kas.:	
Earl F. Wilde, Highlands, Calif.:	
Cleveland, Ohio.....	Nov. 1 to 18
J. E. Williams, Olivet, Ill.:	
Wayland, Mich.....	Nov. 1 to 25
Hopkins, Mich.....	Nov. 26 to Dec. 16
Mrs. Esther Williamson, University Park, Iowa:	
E. E. Wood, 1412 So. First St. Jackson, Mich.	
L. E. Wright, 1005 Mentor Ave., Wichita, Kansas:	
Shidler, Okla.....	Oct. 14 to 23

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